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From GOOD LUCK
to GLOUCESTER

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**FROM GOOD LUCK TO
GLOUCESTER**



JOHN MURRAY

1770—1920
**FROM GOOD LUCK TO
GLOUCESTER**
THE BOOK OF THE PILGRIMAGE

*Being the Record of the Celebration by means of
A GREAT PAGEANT*

*of the One Hundred and Fiftieth Anniversary of the
Landing of John Murray, his Reception by Thomas Potter,
and the Preaching of the First Universalist Sermon at*

GOOD LUCK, NEW JERSEY

*and the Establishing of the First Universalist Church at
GLOUCESTER, MASSACHUSETTS*

BY
THE REV. FREDERICK A. BISBEE, D.D.
Editor of The Universalist Leader

BOSTON
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1920

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FOREWORD

This book is the product of historic necessity, the outcome of conditions compelling expression. The duty of the editor is little more than the orderly arrangement of the over-abundant material, and tying it together with a bit of human interest.

To let the observance of the one hundred and fiftieth Anniversary of the founding of a Church go by as a passing incident, would not be fair to the past nor yet to the future. So far as it is possible, it is the purpose of this volume to reproduce and perpetuate the spirit and the letter of the Great Pilgrimage for future generations, and not less to spread its inspiring message abroad to the thousands of people of the present day who could not be in attendance at Good Luck and Gloucester and get through the personal touch the full significance of the memorable occasion.

No one could fail to notice the widespread and keen interest in a comparison of the addresses and sermons delivered at Gloucester fifty years ago and those of to-day, and it is a certainty that a like comparison will be made in 1970, when the two hundredth Anniversary will be celebrated. This book is therefore imperative.

And these are the reasons why our Publishing House is assuming so large a risk under present economic conditions. With the desire and purpose to serve our

Foreword

Church in this important matter, it has issued a work fitting in dignity with the great Anniversary, and issued it practically at cost. It is an adventure of faith, faith in our people that they will come to the support of so worthy an enterprise.

Here we preserve and transmit a half century of religious progress in thought and life. In the company of the thoughtful we have retraced the steps of the Fathers as they moved forward in persistent seeking to know God and glorify Him, and to know man and conserve his welfare. With the frank and fearless we have surveyed the present, and with minds and hearts of vision we have seen unfolded some of the glories of the future.

All together we have made a book which, having a place in every study, every home, and every public library, will help the world on its pilgrimage towards a service as universal as the purpose of God.

—The Editor.

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CHAPTER I

THE EDITOR'S STORY

The Great Pilgrimage of the Universalist Church began one hundred and fifty years ago, when a solitary man landed from a sloop anchored in Barnegat Bay on the coast of New Jersey. He came ashore in a small boat and landed probably on the banks of Cedar Creek near a place known as Good-Luck Point, from which there was but a woods path leading into the depths of the seemingly illimitable forest.

Along this rude way this man led the Great Pilgrimage. A half mile from the landing, he came to a main highway, and turning to the left, for no known reason, he pursued his way until he discovered a house, at which he made inquiries as to securing provisions for his boat. He was directed to go on to the next house, where he could get what he wanted. He looked in the direction indicated and, seeing a building in the woods, asked if that was the house, and was told that that was the church, but beyond he would find the house.

Filled with amazement at the presence of a church deep in the woods, and not knowing that he was looking upon the first Universalist church in America, the "pilgrimage" of one man swept on past the building, turning again towards the sea, and came to a halt in front

of a large house, where a man was cleaning fish. This man, of crude but kindly exterior, recognized in the leader of the invisible pilgrimage the *avant courier* of the visible and magnificent pilgrimage which, a century and a half later, was to make a historic spectacle, and he challenged the visitor with a call to duty.

Thus met Thomas Potter and John Murray, the prophet and the apostle of Universalism, and as the result of that meeting the Universalist Church of the world is to-day celebrating with speech and pageantry its humble beginning and recalling these unconscious leaders of a world-pilgrimage to a world-redemption.

They were remarkable men. John Murray was an Englishman, with marked English traits. He was susceptible to new ideas, and stubborn in holding them until there came a new and higher appeal. The story of his early life was that of a religious adventurer, passing from one soul-experience to another, but always in an upward direction, holding each new position as a finality, until something better appeared, until he at last reached the point where Universalism dawned upon his view, and that was complete — there could be nothing beyond. He embraced this new revelation with the enthusiasm of his emotional nature, only to find that the message of Good Tidings of Great Joy to every creature was not welcomed by even his closest friends. He wanted to tell them the Good News, and they refused to hear it. Not only that, but they proceeded to persecute the prophet. His sentimental and mercurial nature was broken. He prayed and he wept; it seemed that he was almost always weeping over something or other. It took



Potter Meeting-House



Thomas Potter's Home

only a little criticism or misunderstanding to drench him in tears! And finally, when he found his own people would not hear his message, he frankly and pusillanimously ran away, from England, from God and from himself, to hide away from all responsibility in the wilderness of America.

Poor stuff to make a great religious leader of, this man who saw peace and selfish comfort in the solitude of the woods of New Jersey!

But the other man was there before him — Thomas Potter, a fisherman-farmer, a man who could neither read nor write, yet one of those masterful natures who make things without tools, and seem to come to controlling convictions without the usual mental processes. He could not read, but others read to him the Bible, and he grasped the message, so large that the wise students of theology could not comprehend. He saw and knew, where they groped and speculated. The things hidden from the wise and prudent were revealed unto this open child-like mind. All alone in the wilderness, he saw the vision of a redeemed humanity, and in faith he built him a church, assured that sometime and somehow there would come to him the preacher of Glad Tidings for all; there would come the Leader, who should lead the mighty pilgrimage of humanity up to God.

Thomas Potter was a mystic. He could see the unseen, he could know the unknown. In John Murray, who to his early associates was but a weak sentimentalist, unstable in all his ways, a visionary, Thomas Potter saw the great religious leader who was to rank with Martin Luther as the emancipator

of human souls from the thralldom of a cruel and impotent theology, and he held up this man, fleeing from responsibility and duty, and challenged him to service, challenged him to take his position at the head of the Great Pilgrimage and lead it to world-victory.

How Murray struggled to escape! But Potter would not let him go until he had delivered the message for which the church had been built, and which was to be the baptism of the renewal of the Gospel of God's Universal Love.

John Murray's retreat from his great mission ended at Thomas Potter's church in the wilds of New Jersey, and there his advance began. Henceforth he was to be the leader of the most significant religious movement since the coming of Christ to the world. It was not much of a procession which Jesus led at the head of the great Christian Pilgrimage which was to march through the ages. The people were so few in number, and they were so inconspicuous and innocuous, that they did not disturb, hardly attracted the attention of the great public, but that humble pilgrimage, begun in such obscurity, despised and rejected of men, has become the supreme power of all real civilization.

No one looking upon the beginning of the Great Anniversary Pilgrimage of the Universalist Church, when Thomas Potter and John Murray led the little group of relatives and friends up through the wood-road from the farmhouse to the little church, could dream that one hundred and fifty years later the procession of people would stretch across the nation and even over the sea. No one could dream that the

message then proclaimed would penetrate and determine the thought and action of the entire Christian world. Least of all could it have entered the minds of those two men what was the far-off and glorious goal towards which they were starting.

But there are different points of view. The wise and optimistic old lady who gloried in the thought that after she was dead she could travel all over the world and not be handicapped by railroad fares and hotel bills, was on the right track, and as I recalled her dream it set me to thinking about the present views of Potter and Murray, and generated a very natural wish to know.

The Managerial Czar of our Church paper sent me to Good Luck to write the story of the Great Pilgrimage—not to make a report but to write a story—which gives me license to be governed by the glittering extravagance of imagination rather than to be held to the dull and somber facts of history. But the history of Good Luck, New Jersey, is sufficiently romantic to transcend even my fertile imagination, so I can stick reasonably close to the facts, only approaching them from the sunshiny side!

Though the crowd at this first station of the Pilgrimage was so great that it was a serious question how to lodge and feed them, the old Potter Mansion, a half mile down towards the bay from the new hotel, was kept free from lodgers, so that the hundreds of delegates and visitors could visit it at any time, and there commune with the spirits of Potter and Murray.

And so it transpired that on one of those few nights when too heavy a supper, or an overburdened con-

science, would not let me sleep, after all the others were oblivious to the world, I wandered down through the woods and the moonlight and stood before the door where, one hundred and fifty years ago, Thomas Potter greeted and welcomed John Murray. It was a thrilling moment.

There is no use telling me any more that the influence of places and conditions is purely imaginary! I defy any normal human being to come thus in touch with any great world-shaping or world-leading character and not feel a life-thrill which no intellectual conclusion can induce.

So I was not surprised when looking through the window of the old house I noticed there was a fire in the old fireplace, and on the big sofa in front were two men of strange appearance talking earnestly together. By a little shift of position, I could see the face of one, and recognized John Murray, for I had seen his picture frequently, and in spite of the inevitable changes of more than a century, it was John Murray. His companion I knew to be Thomas Potter, though no real picture of him is in existence.

It may have been a questionable proceeding, but the impulse was irresistible, and I quietly pushed open the old half-door and crept in and sat down on a low stool just back of the two men, where, unseen by them, I could see them and hear all they were saying.

It is seldom that such an opportunity comes to any man, even the editor, to sit in the companionship of the two men who instituted the Great Pilgrimage which had brought together such a crowd of people all eager to do them honor. But opportunity is al-

ways about, always close at hand for men and churches, only mostly we are blind and deaf to it.

But at that midnight-hour in the old Potter Mansion, I was thoroughly awake to all that was going on. I confess I was surprised at this visitation, but more surprised that I was not more surprised! Indeed, it seemed entirely natural that these two men should be sitting together before the big fireplace in the old mansion, at the midnight-hour, and without compunction I looked and listened.

It appeared they had just arrived from somewhere, and as I dropped on my low seat, Mr. Murray was speaking.

"Ah, my noble friend and patron, it is good after our long separation and the varied scenes of the Blessed Land to meet here again in the place which treasured memories enrich. My heart is touched, my emotions are stirred."

And Mr. Murray wept copiously! If there had been a doubt before about his identity, those ready tears would have revealed him! I looked to see if there was a tear bedewing the cheek of Mr. Potter, but instead there seemed to be a look of surprise, and subdued resentment, as he answered:

"True, true, my good friend, it is good to come to this place again, but something has happened. This house, our mutual home, has been touched by the hand of vandals; and these elaborate furnishings have taken the place of the simple goods so adequate to my needs. And yet I confess, Friend Murray, that this is a very comfortable settle, and the other furnishings are not displeasing to my eye. But as I came

down the old path, I was amazed at the changes I observed. My little church, the church I built with my own hands, had been turned around apparently, by making a new entrance at the end, my old personal box-pew had been removed, and there was a queer contraption up near the pulpit, and when I touched some white keys, it gave forth musical noises. And above the pulpit, which was not the one I made, hung a likeness of you, Friend Murray. I recognized it, but thought how wonderful are the changes that are wrought by the years! And outside of my church I found my own grave, now in a large graveyard peopled with my old neighbors and others. Some kindly hand has cared for it, and it is fenced in with an iron railing, and a decent stone has been placed at my head. I read the inscription through my tears, though I knew not why I wept.

“Across a bit of green, where once great oaks grew, there is a great church, built of brick, with a large tower, which of itself was much more costly than my whole meeting-house. Still farther across the green, which had been redeemed from the forest, there was a huge caravansary where above an hundred people may be entertained, and the place seemed thronged with young people, and there was the sound of music and dancing and laughter. Friend Murray, things have changed!”

“Strange sights also met my eyes,” responded Mr. Murray, wiping away the tears. “There was a great sign reading ‘Murray Grove Association,’ and another with the cabalistic letters ‘Y. P. C. U.,’ and another ‘G. S. S. A.’ I picked up a small booklet,

which told me that the first of these was an organization of men and women whose object was to preserve and beautify this place so that the people could and would come here to pay tribute to you, Friend Potter, and to me, and that big brick church is your memorial, because you caught me when I was fleeing from the Lord's will, and made me the instrument for the building of a great Church which has spread all over the land. But this 'Y. P. C. U.' and 'G. S. S. A.' are strange indeed! The former seems to be an organization of young men and maidens, who have come from distant places. They have erected a great canvas pavilion, in which they meet many times each day, for worship and business. There are many ministers there, but a young layman of goodly appearance, and rare ability in business, directs the proceedings, and some of the ministers restrain themselves, and remain silent. Yes, things have changed, Friend Potter," and a tear bedewed Mr. Murray's cheek, but he proceeded:

"These young people are pleasing, and their deportment is exemplary; they worship God in spirit and in truth, and have a good time doing it. I learned that they are spreading our blessed Gospel of Good News for all, far and wide; they are doing what they call missionary work. One of their missionaries from far-away Texas was there, and they called him the 'John Murray of Texas,' and a man in strange garb, in broken but beautiful English said he came from over the sea, from Japan, where he is going a little later to be the 'John Murray of Japan.' And those young men and maidens came together with song and laughter and gladness, and, being led by the spirit of a joyous

man of faith, subscribed in an hour and a half three thousand six hundred dollars — more than 700 pounds — to pay for their mission. These are new times, my noble friend and patron. Instead of one hundred farmer and fisher-folk in the old church, there were four hundred or more in the big pavilion, many of whom had come hundreds and even thousands of miles to sing the glad news of the Gospel for All. But, Friend Potter, the raiment of these new people is different — I speak in great moderation — it is *different*. It seems to consist largely of adornments, it is decorative — what there is of it — rather than protective! And the manners of these youths and maidens are more or less effervescent, but withal they surprise me with their genuine sense of reverence for reverent things, and beneath the gloss of gladness they seem to be thinking their way into something better. It may be they know something of life we missed."

Here Mr. Potter interrupted to ask, "What is this 'Y. P. C. U.?' It does not seem like a church." And Mr. Murray responded:

"I am not sure I know. It is doing church work. It is spreading our glorious Gospel of God's Universal Love in new ways. I listened the other night to what they called the key-note speech, by a big, youngish man they call their General Superintendent, whatever that may be, but I suspect it is some sort of a bishop and I don't quite like it, but I suppose there must be new machinery to do new work. Well, Friend Potter, this key-note speech was not a sermon, though most of it was sermonic. It seemed to gather all its inspiration from our meeting one hundred and fifty years

ago, when, they say, in the queer speech of the present, we 'started something!' And it may be we did, for the glowing and glorious message of this young prophet rang with the trumpet note of faith and confidence, and revealed that the principle of our Gospel Message was taking hold of the world.

"You should have heard them lift up their voices in song. There was a young man on the platform wildly cavorting, and waving his arms with exceeding energy. There was a maiden sitting before a box which gave forth musical sounds, and another with a fiddle, yes, a fiddle, Thomas Potter, and she made the wicked thing sing and pray until I was moved to tears. A mighty flood of melody welled up from those young people and must have been heard out on the bay where my sloop once anchored.

"I wish I might tell you of all the great gathering, for devotion and inspiration and business, but, alas, our time is short. Those young men and maidens testified and prayed, and then they went forth into the field and threw a hard ball at each other, and hit it with a stick, and then ran, while all the people made loud noises with their mouths! And anon the rains fell in a goodly flood, and the water came through the roof of the tent and the people fled to the big room of the hostelry, and again to the church which is your memorial, Thomas Potter, and there they continued their joyous religion, varied by entertaining devotions."

"But what is the meaning of the mystic letters, G. S. S. A.?" said Mr. Potter, and Mr. Murray replied:

"It appears that another form of young people's

religious activity is an institution called a Sunday school, or Bible school, or Church school. Many years ago some of the people of our faith discovered or had revealed to them that the children of men were not totally depraved, but were the children of God, and were to be saved not by a mysterious 'atonement,' but by education and natural development, and so schools were inaugurated in our churches, and later in all churches, for the instruction of the youth in the Bible and life. I am not quite sure I approve of this innovation, but when I see these hundreds of young people and their wise leaders and teachers I am almost convinced that the law of development and unfolding applies to religion as well as to other divine and human forces. Things have changed, Friend Potter, and perhaps they have improved."

There was a brief silence, and Mr. Potter stirred the fire with the long poker, and then settled back upon the big sofa, and, speaking to himself quite as much as to Murray, remarked: "I learn these people call this great gathering here the beginning of the Great Pilgrimage of the Universalist Church, and they are going from here to Gloucester, Massachusetts, where you, Friend Murray, first built a meeting-house, and thousands are to gather there, and great meetings are to be held, and eloquent speakers are to proclaim the Gospel we here together, one hundred and fifty years ago, Friend Murray, in this very room, recognized as the word of the living God, and the spirit came upon us to proclaim it. These multitudes will go from here to meet other multitudes in Gloucester, and it is all in honor of us, and the message we gave to

the world in that little church I builded with my own hands — verily, beyond my wildest dreams, has the truth advanced. This my old plantation has been rescued from decay and is to be preserved and made a shrine to which our grateful followers are to come. And but recently, as one of the episodes of the Great Pilgrimage, the Murray Grove Association dedicated a commodious inn for the entertainment of guests, and these broad acres are to be redeemed and cultivated, and the salt water which once came almost to my door, but which has retreated before the making of land, is to be reached by a fine road-way. This Association which has done so much deserves great credit. As I survey this scene in all its beauty and promise, my heart is filled with gladness. But there is one shadow upon my joy: this old church of mine, which I willed to you, John Murray, which I built for the proclamation of Good Tidings of Great Joy to all men, has in some way come into the hands of those who are not of our faith, and though the believers may use it as occasion requires, it should belong to the Murray Grove Association in all equity and justice, and I hope it soon may. Then will there be developed here the greatest religious shrine in all America, yea, in all the world, save the mount where Christ was crucified. Here is room for a goodly village of homes, and here will come generations to pay tribute to the Faith here delivered."

Mr. Potter had risen and was walking up and down before the fire, and I shrank back, lest he observe me, but he paused before Mr. Murray and the two clasped hands, and Mr. Murray said:

"All this Great Pilgrimage is in honor of what we

did a century and a half ago. We knew not then, we know not now, to what it will all come, save we know the Gospel of the Master is for all the world and only with all the world won will he be satisfied. But, my noble friend and patron, the hour is late, and we must retire. I would go to the room in which one hundred and fifty years ago I wrestled all the night with the Lord in prayer till I yielded, and preached this glorious message in the church your hands had builded."

The tears were streaming down Mr. Murray's face, and the eyes of Potter were dim as, in the fading light of the fire, they ascended the old stairway which twists around and above the big fireplace to that upper room.

CHAPTER II

PROGRAM OF THE MURRAY GROVE ASSOCIATION AND ADDRESSES

The Murray Grove Association is the organization which has preserved the Good Luck Shrine for over a quarter of a century, and made it ready as the First Station of the Great Pilgrimage in a material way, and, through a series of meetings, such as are held annually, sounded the key-note of the Great Anniversary.

In charge of the Rev. Charles E. Petty, the resident pastor, services were held every day from July 18 until the opening of the Young People's Christian Union Convention, August 17.

Among the preachers and speakers were Dr. Henry Nehemiah Dodge, Litt. D., on "Two Men of Good Luck," and the Rev. John Coleman Adams, D. D., on "Universalism and the Broad Church Movement in America."

Other speakers were the Rev. L. Griswold Williams of Reading, Pa., the Rev. Charles Clifton Clark of Baltimore, Md., and the Rev. Carl F. Henry of Pasadena, Cal.

On Memorial Sunday — an annual observance — the Memorial Day sermon was given by the Rev. Herbert E. Benton of Philadelphia. Then came the decoration of the graves of Thomas Potter and Rev. George W. Barnes.

On August 19 came the dedication of the new Murray Grove House, and connected therewith the official placing of the corner-stone. The address at the dedication was by the Rev. Frederick A. Bisbee, D. D., Editor of the *Universalist Leader*, and a former president of the Association. At the placing of the corner-stone the Rev. Vincent E. Tomlinson, D. D., of Massachusetts, delivered the address. Participating in these services were the Rev. Emma E. Bailey, the Rev. W. H. McGlauflin, D. D., Mr. Edwin M. Waller, president of the Association, the Rev. Charles E. Petty, Field Secretary, and the Rev. Robert T. Polk, D. D.

TWO MEN OF GOOD LUCK

Henry Nehemiah Dodge

It is hard for me to decide which of the two heroes of Good Luck stands highest in my estimation, and nearest to my heart. For many years it was John Murray, indomitable apostle of the evangel of the Universal Fatherhood, the brotherhood of all His children and the supreme triumph — at last, far off — of Almighty Love. Long have I revered him for his devotion to the World Saviour — it matters not by what theological steps he reached his conception of the absolute "union" of every man to his divine Head. Long have I dwelt upon his tireless journeys to and from Maryland and Massachusetts, bearing the "Good News of God's Love," utterly careless for money, danger or personal comfort, trusting absolutely in the Providence of God, which never failed to respond to his faith, often raising up friends to help in the most

surprising manner. Long have I admired his patriotism in service to his adopted country, as chaplain of the Rhode Island Brigade, by General Washington's appointment, and his notable achievement before the courts of Massachusetts, as champion of religious freedom. Long have I known the fellowship of his mysticism and his poetic love of nature.

But of late years there has come upon me an ever-growing sense of the *innate* greatness of Thomas Potter, the unlettered fisherman-farmer, who out of his inner consciousness had evolved a passionate desire for a better thought of God and His purposes for man — a better Gospel than he had ever heard declared by the itinerant preachers who long enjoyed the hospitality of his home and meeting-house.

Murray got his first thought of the all-embracing love of God from Relly's book called "Union," and from Relly's preaching, but Potter was alone in his longing. He had no book but the Bible, which he could not read, but which he eagerly studied through other eyes — the same Bible which Murray had so sedulously studied in his youth to find confirmation of his own salvation, and the eternal doom of the vast majority of the human race. It required Relly's book to jolt him out of the ancient ruts, and put the Scriptures in a new light. Murray had the fellowship and word of mouth of James Relly to guide him in his "spiritual pilgrimage." Potter had neither guide nor guidebook.

I have said he evolved his intimations of a nobler Gospel from his inner consciousness, but I prefer to think, as, indeed, I believe, that, true mystic as he

was, his sensitive soul was quick to hear the whisperings of the Spirit of God within. "The story of Good Luck" is not a myth, it is a historic point of contact of the Spirit of God with the spirit of man — one of those "high tides of the Spirit" that leave indelible marks upon the shores of Time; one which is bound to appeal more and more to the multitudes now learning to recognize the supremacy of the spirit over the material in the affairs of men.

If the "Voices" which summoned the young shepherdess from her peasant home at Domremy to lead the armies of France against her country's foes were real — as the world is coming to think — so was the "Voice" real which said to Thomas Potter, "God will send you a preacher," and, when Murray's vessel entered Cranberry Inlet and lay before his longing eyes, whispered, "There, Potter, in that vessel cast away on that shore, is the preacher you have been so long expecting." Potter tells us: "I heard the voice, and I believed the report."

But Potter had not waited idly for this confirmation of his faith, but with his own hands had built the meeting house, a part of which still survives in the venerable house of prayer which we may to-day enter with uncovered heads.

When Murray asked Potter what he could discern in his appearance which could lead him to mistake him for a preacher, "What," he replied, "could I discern when you were in your vessel that could induce this conclusion? No, Sir, it is not what I *saw*, or *see*, but what I *feel*, which produces in my mind a full conviction."

Then Potter reached down to Murray and lifted him up to his own lofty level, and commanded him, with the authority of the prophet, to deliver the message God had given him; whereupon the Man of Faith triumphed over the refugee from duty, and the "Father of the Universalist Church" received his baptism of the Spirit, and entered upon his wonderful career against more stubborn foes than ever confronted the Maid of Orleans.

Think of that man of the lonely shore, that pioneer of the Jersey wilderness, accustomed to hear the preachers who spoke in his house set forth a Gospel of love for the few only whom God had elected, and of wrath for the many, whom He had "passed by"—think of this man saying to the astonished Murray, as they sat by the blazing fire in that venerable house down in the meadow, that September evening of the day when first they met: "I had no children, and I knew that I was beholden to Almighty God for everything which I possessed, and it seemed right I should appropriate part of what He had bestowed for His service; my neighbors offered their assistance, but no, I said, God has given me enough to do His work without your aid, and as He has put it into my heart to do, so will I do. And who, it was asked, will be your preacher? I answered, God will send me a preacher, and that of a very different stamp from those who have heretofore preached in my house . . . that God who put it into my heart to build this house, will send one who shall deliver unto me His own truth, who shall speak of Jesus Christ and His Salvation. When the house was finished, I received an application from the Baptists,

and I told them if they could make it appear that God Almighty was a Baptist, the building should be theirs at once. The Quakers and Presbyterians received from me similar answers. No, said I, as I firmly believe that all mankind are equally dear to Almighty God, they shall all be equally welcome to preach in this house which I have built."

Consider the spiritual greatness of Thomas Potter, who, in the solitude of Good Luck, a century and a half ago, in an age of bitter and intolerant sectarianism, could yet say that *all men are equally dear to God!* In that utterance he was far ahead of the creeds of Christendom, and fully abreast of the best Christian thought of our day! And in saying, "As I firmly believe that all mankind are equally dear to Almighty God, *they shall all be equally welcome in this house which I have built,*" he made this little meeting-house a veritable forerunner of the "community church," which is only now beginning to appeal to the imagination of forward-looking Christians, as a solution of the unhappy division of the Church of Christ!

Have we not read how "our general Father and Mother," as Murray used to call the man and woman who dwelt in Eden, "heard the voice of the Lord God walking in the garden in the cool of the day"; how the Lord called Abram out of the Land of the Chaldees — a pagan land — and promised to make of him a great nation, saying that in his Seed, that is, Christ, all the kindreds of the earth should be blessed; how Moses talked face to face with God; how all the prophets of Israel heard His voice; how the "wise men" of the East — pagans though they were — heard the Divine

Voice and came to do obeisance to the Babe of Bethlehem; how a Voice was heard when the Spirit descended like a dove upon the head of the Son of Man, as he went down into the Jordan to be baptized of John the Baptist; how the disciples heard voices on the Mount of Transfiguration and at the tomb that glad resurrection morning; how the Saviour talked with them in divers places for forty days thereafter; how Saul of Tarsus was arrested in his mad career, on the road to Damascus, by the voice of the Risen One; how Peter was convinced of the impartial love of God, as was also Cornelius, the centurion, a Roman pagan, by the voice of God? And what shall I say of the vast army of saints and mystics all through the Christian ages, who have heard a Voice and followed its leading? What of the whole course of history — sacred and profane — wherein is told how man has listened for some Voice Divine, and has not listened in vain? What of the persistent attempts of spirits of the departed, dwellers in the invisible world — invisible to our dull eyes — to communicate to our slow perceptions joyous tidings from that world toward which we tend? Is it likely our Creator would bid us call upon Him as "Our Father," and never speak to us in return? No! Our spiritual ear *can* hear a spiritual voice; and so did John Murray when he fled from the home of his childhood and his weeping kindred, driven by the voice persistently commanding him to go forth into the unknown world; and so did Thomas Potter, when he heard a Voice and "believed the report." So shall we, if we train our inner ear to listen to the Voice Divine that whispers to the soul.

What shall we say, then, my dear brothers and sisters? Shall we not, on this hallowed spot, consecrate ourselves anew for the work which God has set before us, listening, like Potter, to the word of the Spirit, like him giving of our labor and our substance, as a thank-offering to the Lord who has led us into his light, who is himself our Light? Shall we not, like Murray, go forth in these troubled days, bearing a message of love where so much hatred prevails, taking no thought for the morrow, sure that our Risen Lord, who revealed to us the love of his Father and our Father, who now calls us to follow his leadership, will give victory to his truth for which we stand?

The winds of God — oh, portent strange —
Courage, devoted band! —
The winds of God "*will never change*,"
Till Truth o'erflow the land.

To Barnegat they urge the tide,
The billows hither roll;
Hither they surge from far and wide —
Rejoice, my waiting soul!

UNIVERSALISM AND THE BROAD CHURCH MOVEMENT IN AMERICA

The Rev. John Coleman Adams, D. D.

Geography is the copartner of history. They must be studied together if either is to be understood separately. Mountain-ranges, river-valleys and the wide ranges of the ocean determine the movements of populations and the spread of institutions. They also de-

cide the routes by which ideas spread and create the great civilizations. The evolution of religious thought in particular illustrates this law. The same process of enlightenment and growth may go on simultaneously in various parts of the world and the same problems be worked out in very different and quite independent ways in different lands.

Just as in the Great War there was an Eastern Front and a Western, an Italian and a Mesopotamian, so the Broad Church Movement which freed Christianity from a century-long bondage to an irrational tradition, developed at the same time yet in different ways in Europe and in America. The men who promoted it were aiming at the same ends, but they wrought under different conditions and by different processes. The principles inherited from the Reformation and modified under Puritanism were further unfolded in England by Coleridge and Maurice, by Thomas Erskine and Frederick Robertson. In America there was an entirely independent evolution through the thought and spirit of Channing, Murray, Ballou, Beecher, Bushnell, and Brooks. The Universalist Church has had a most important function in the great movement which has gone over the world as a revival of the primitive gospel of Jesus Christ.

The Mississippi River is a highly composite stream, made up of many confluent tributaries, from the east and from the west. So the great stream of Liberalism which finally becomes the Broad Church Movement in America, is the result of many converging streams of thought and conviction. That interesting volume, "The Pioneers of Religious Liberty in America," sets

in array such thinkers as William Brewster, Roger Williams, Thomas Hooker, William Penn, Thomas Jefferson, William Ellery Channing, and Hosea Bal-lou as contributors to the broadening ideas which have brought light and hope to so many hearts. They represent many groups and sects and movements in the early spiritual history of the country. But just as the Mississippi receives its largest contributions from the Missouri on the west and the Ohio on the east, so the momentum of the Broad Church derives chiefly from the organized activities of the two important sects, the Unitarians and the Universalists, whose joint though unco-ordinated efforts have, for a century and a half, flowed with increasing force through the channels of theological thought.

New sects are at a discount to-day, when we are trying to be rid of so many and so superfluous varieties. But in the earlier days of theological evolution in this country these organizations had to be, if the new faith was to be preached at all. There were no pulpits open to the heralds of the coming thought, no churches lined up to sustain the bringers of the good tidings. The conventional thinking of men, organized in parties for politics and churches for religion, intrenched in social prejudice and in personal bigotry, does not yield to the attack of isolated individuals. It gives way only when confronted by counter convictions, organized into parties and churches of their own. The real power of the thoughts which were thrilling in the souls of men in the latter part of the eighteenth century did not make itself felt till these new heretics began to get into line and form their

fighting bodies. Of these, the first to take the field were the Universalists. Of these Universalists the first were John Murray and the First Independent Christian Church in Gloucester.

It was not the earlier intention of Murray or his disciples to create this new schism or to organize this new sect. They seemed to hope that they might preach their heresy and at the same time retain their standing in the ranks of Orthodoxy. In the same way the Unitarians for a long time deferred any open break with the Standing Order. They were most reluctant to organize themselves in defense of their convictions, preferring a campaign of "passive resistance" to the doctrines they opposed, or to maintain themselves as independent societies — an attitude which changed but slowly.

Murray himself at first attempted to disguise his Universalism and let his hearers infer it from his Scripture quotations, rather than enforce it in unmistakable terms. But neither of these parties realized what an "irrepressible conflict" was impending, nor the implacable hostility they must face. The forces of the Old Theology were bent on war. They had no thought or purpose of compromise. The Universalists of New England were quick to recognize the challenge of opposition, and because there was no alternative, they made answer for substance as Captain Jonas Parker did at Lexington Green, "If they want a war, let it begin here."

The story of how John Murray became the founder of the Christian body which, under God, was to lead the attack upon the dreary and despotic theology of

the time, is one of the most dramatic in all Church history. Some day it will be written in with the accounts of the landing of the Pilgrims, of the founding of Hooker's colony in Connecticut, of the Haystack Prayer-meeting at Williamstown, as one of the "high points" in American Christianity. How Murray, like Jonah, became a fugitive from God; how he sought to evade the prophet's responsibilities, never again to preach the Good News; how God delayed the ship in which he crossed the seas, slipped her through narrow Cranberry Inlet, and anchored her in Barnegat Bay; how God fixed the wind so that for days it baffled all efforts to get away, till Murray had spoken his word in Thomas Potter's faith-built church — all this reads like the Parable of the Prodigal Prophet, fleeing to Tarshish and arriving at Nineveh. The message, too, which God put into Murray's mouth was the same which He impressed on the soul of the rebellious Jonah — the thrilling truth that God puts into the mouth of all His spokesmen, His Universal Fatherhood and love for all His offspring.

But always associated with Murray's name must be that of Thomas Potter, the man of faith, whose simple trust and firm persistence braced up the wavering heart of the discouraged fugitive, insisted that he deliver the message entrusted to him, and so was the instrument of God in making him a missionary of the Larger Faith, a genuine "evangelist" — a bearer of the good news of God — and the founder of those groups of believers that became the Universalist Church of America.

The thinking of James Rely, plus the childlike faith of Thomas Potter, fashioned the life of John Murray,

and made him one of the providential men in the emancipation of the religious thought of this country. He traversed the colonies, from New Hampshire to Maryland, preaching where he could find a hearing, in halls, in schoolhouses, in courthouses, in churches, even beside the camp-fires of the Continental Army. He made the rude beginnings of an organized Church, the vanguard of the forces which took a militant stand against the harsh dogmas of a benighted age, and precipitated the fighting which still goes on, for reason in religion, for the largest faith in God and His love, for trust in human nature, for an unwavering confidence in the final harmony of all souls with God.

In the interests of clearness and historic justice it should be understood that the Universalists accepted and chose this policy of theological militancy thirty years before their later allies, the Unitarians, were forced into the same attitude. They were the theological militants, the Unitarians were the theological pacifists, of the war that was on. Twelve years before Jedediah Morse's book on "American Unitarianism" forced the liberals of the Congregational body out of their negative attitude and hastened their separation from the Trinitarian Churches, and seventeen years before the Berry Street Conference — the first gathering of these Unitarian ministers for mutual counsel and support — the Winchester Profession of Belief was put forth to express the faith of the ministers and churches, already overwhelmingly Unitarian, who had determined on a policy of independency and aggressiveness. That policy included the rejection not only of the doctrine of eternal punishment but of the whole

scheme of salvation, as held by the Orthodox Churches, and by the heretical Calvinists who followed John Murray and his teacher, James Rely. It stood for what we have come to know as the New Theology. It embraced the universal fatherhood of God; man's sonship to God, as typified in Jesus Christ; the atonement as the reconciliation of man to God — not of God to man; the certainty of retribution, here or hereafter; the final harmony of all souls with God. The framers of that document were the first to write into a formal statement of belief the bold outlines of the new theology, whose cornerstone is the Divine Love, whose capstone is a Redeemed Human Family.

This transformation of the modified Calvinism of John Murray into the well-proportioned system formulated in the Winchester Profession, was effected mainly through the influence of Hosea Ballou and his remarkable book, "A Treatise on Atonement." In 1805 Ballou gave to the world the first American book to outline and defend the Broad Church theology, producing a religious classic which condensed into its scant pages the essence of the ideas which were to dominate the thinking of a hundred years.

In this little book we find theology reconstructed, simplified, rationalized, modernized. It is not merely a monograph upon its title theme. It is a restatement in divinity, a revival of the gospel teaching, a comprehensive system of thought. It is the first American book, as its author is the first American theologian, so to restate the great New Testament teachings as to relate them all to the fundamental and radical truth that "God is Love."

It asserts the unity of the Divine Being and Love as the essence of His Nature, the source of creation's life, and the test of all spiritual activities. It teaches the fatherhood of God and the brotherhood of man through his sonship to God. It decisively declares the doctrine of salvation by character, rightness in the soul manifested in righteousness in conduct. It is the first of American books to teach the atonement as the reconciling of man to God — the doctrine which is so fast obtaining in all the Churches, with Bushnell as its putative sponsor. It puts the relation of sin to punishment in an entirely new light, declaring it to be instant, constant, inevitable, as seed to fruitage, as cause to effect. And it asserts the final harmony of all souls with God as the necessary culmination of a universe whose center and circumference are determined by the love of God. That is the gist of the "Treatise on Atonement," written by Hosea Ballou, and it is a far cry from it to the "Union" of James Rely or the "Calvinism Improved" of Joseph Huntington.

For after its restatement by Hosea Ballou, the Universalism of the New England churches became a system instead of a dogma. It was no longer a mere affirmation of the final salvation of all souls; it was a rounded and symmetrical body of doctrine, in which the emphasis was shifted from Law to Love, from Vindictiveness to Discipline, from Fear to Faith, from Sovereignty to Fatherhood. It dared deny the whole series of cohering misconceptions of the gospel which was backed by the popular Churches — the Trinity, the fall of man, the total depravity of human na-

ture, the governmental theory of atonement, salvation by faith alone and everlasting punishment.

The Universalists were not people of one idea. They stood for pretty much all the doctrines which are counted valid in the Broad Church creeds of to-day. Before Channing found voice to declare the truths that were to be linked with his name, they were preaching all that he ever preached and more, of the Unity and Fatherhood of God; of the Divinity and Dignity of Human Nature; and of Salvation by and through Character. A generation before Bushnell was ordained, they were standing on the Connecticut theologian's doctrine of Atonement. Seventy years before Beecher assailed the doctrine of Decrees and pictured the devilishness of Calvin's God, they were making the same attack from a hundred pulpits.

The work which has been regarded as their "specialty"—the affirmation of the final harmony of all souls with God—was not an isolated and unrelated attack, but the necessary and inevitable conclusion from their own premises. From the theological point of view, if the force and reality of the dogma of everlasting punishment were destroyed, all the associated dogmas would go with it. If there were no eternal hell there would be no need for a substitutional atonement. If no such atonement were demanded, there would be no need of the sacrifice of the second person of the Trinity. It was the inevitable strategy of the great debate to seize on this angle of the enemy's intrenchments and to make a "drive" at it early and late. The results of the long debate have demonstrated their polemical astuteness.

If, now, there be questions raised as to the wisdom with which this campaign in behalf of a New Theology was conducted, as is apt to be the case, is it not safe to assume that the men who were in this battle of ideas knew how to serve their times better than any critic who lives a hundred and fifty years afterward? A man has to do his work according to the conditions under which he is living. He has to deal with times and circumstances which he does not pick or choose, but which come to him unsought. It is for him to decide what to do and what to leave undone, what to do first and what to postpone; and nobody coming along a century or more later, has any call to tell him how he ought to have done his task.

If the methods of the early Universalists ran to controversy, it is highly probable that controversy was demanded. If they filled the Church with the debris of old dogmas, it was in order that they might clear the ground for a better faith. If they carried on a campaign of theological war, it was because they were forced into it by the bitter, relentless, unceasing opposition with which they were always confronted.

It is not claimed that the Universalists were the sole assailants of the traditional faith in this country, nor the most conspicuous. Other tendencies and other sects combined for the great work, not yet half accomplished. The liberal element in the Congregational Church, comprising such men as Mayhew, Chauncey and Belknap in Boston and Huntington in Connecticut, finally became the great Unitarian body, and stood for most of the things Universalists maintained, save only the one thing which the latter held

as their specialty, the doctrine of universal salvation; to this triumphant and culminating faith Unitarianism was late in arriving. The Hicksite Quakers were the "liberals" among the Friends, the followers of George Fox. Methodism was a liberalizing element, entering a stout protest against the terrors of extreme Calvinism. There has also been a strong and growing revolt among Episcopalians, silent for the most part but sincere, against the dogma of eternal punishment. Behind all these special and theological movements was the increasing demand for tolerance in religion, for a faith that could bear the tests and scrutiny of Reason, and for freedom of thought and conscience, the natural sequence of the democratic spirit that has marked the last century and a half.

But when all this has been said, there are certain historic facts concerning the Universalist Church and its adherents which will stand to their everlasting credit. They constituted the first organized body to stand in line of battle against the traditional creeds, and in defense of the Larger Faith. They were the first to write into a formal statement, in the Winchester Profession, the bold outlines of the New Theology. They were staunch champions of the right and duty to use the reason in religion. To quote from words written elsewhere of this same matter ("Pioneers of Religious Liberty in America," pp. 300, 301):

"There is not an idea or sentiment which commands the assent of advanced and advancing Christians today, saving only the questions of miracle and biblical criticism, which was not proclaimed by the Universalists of the early nineteenth century. They were Uni-

tarian before Channing. They were rationalists before Hodge. They insisted on the interpretation of the Bible as literature before Matthew Arnold was born. They were asserting and practising liberty of conscience and obedience to the soul's highest instincts long before the men were out of college who met at Emerson's call and were dubbed 'The Transcendental Club.' They had practically called the Bible 'a record of revelation' in the Winchester Profession in 1803, two generations before Dr. Briggs's day! They had grown, garnered and threshed all the seed which Henry Ward Beecher scattered broadcast, before that providential man had escaped from school. The Fatherhood of God, the Brotherhood of Man, the Divine Nature in the Human, Salvation by Character, Love the Root of all Righteousness — all these gracious and convincing truths were formulated, enforced and defended, in the hearts of Americans, by the men who held the faith in the salvation of the human race, from the time that Hosea Ballou put forth the 'Treatise on Atonement' in 1805."

To have done these things is to have won imperishable distinction. That distinction is handed down to us, the successors of these men, not as a cause for complacency or spiritual vainglory, but as a ringing challenge to equal or to better it!

CHAPTER III

THE EDITOR'S STORY

In a very reverent mood I made my way from the old Potter Mansion, where it had been my exceptional privilege to associate with the Prophet and Apostle of Universalism, out into the wonderful night. But a step from the door of the mansion there is the stump of a very old apple tree, which must have reached back in its life through a century at least, and I seated myself upon it.

I looked up to the window of that upper room of prayer, where John Murray had first found rest for body and soul in this country, and his light was still burning, and from another window streamed the light of Thomas Potter's candle, and it came over me that the meeting of these two men in this particular place was better planned than if it had been conceived by a modern missionary board. In planting some kinds of seed the best place is the virgin soil that has been untouched by the conceit of man. I think I had pretty generally agreed with lots of other folks that John Murray showed very poor judgment in being cast away in the midst of the forests of Jersey pines, so far away from the water, and so far from possible human companionship. But I have changed my mind. Here was a man trying to find himself and God, and the directing hand, whatever it was,

which guided him into the lonely home of Thomas Potter was a great deal wiser than the wisest of earth's people.

Better not only for him but for us of this later day! Just suppose his landing place had been Atlantic City or Long Branch—both suburbs of Good Luck—both he and his message would have been swallowed up in the mad scramble for pleasure; but here in the woods, just off the track of the procession of joy riders, is the fitting place for the Shrine which he and Potter were unconsciously establishing for all followers of their faith, near enough to life to be a part of it, and yet not of it. I thought we ought never to hear another complaint of the remoteness, and of the primitive accommodations, from any genuine seeker after truth. For here we have in the possession of Potter's great plantation an assured retreat to which future generations will come with reverent steps, for the healing of body and soul ills, and to pay just tribute to those who more than any others gave to our Faith a name and a place among men.

And I thought, too, as I looked up to the lights streaming from the windows above, how worthy are these men. We of this generation do not yet know and understand them; we like to think of our own superiority and speak of them in patronizing tones. We know so much more, we are so liberalized that we have become narrow and conceited and laugh at their peculiar ways, but we must remember that they lived one hundred and fifty years ago, and were farther in advance of their times than we are in advance of them. They had all the elemental virtues

which we possess, and some which we are liable to forget. They, in the very spirit of the Master, gave themselves in simple yet complete self-sacrifice to the leadership of truth as they saw it. Only when we are doing as well can we afford to criticise or patronize. They were both men of faith and sentiment, one with no scholarship, and the other with none too much, yet they made a place in the world for scholarship to work with freedom. When we are cast into the balance, who will be found wanting? And as I sat there touched by the sacred influence of those two great lives, I thanked God for the worthy Fathers of our Church.

And then I turned about and looked out over the great plantation, and up to the tower of the Potter Memorial Church lifting above the trees, and at the fine proportions of the new home of hospitality which modern hands of faith had raised, to make possible and pleasant visits of future pilgrims to the greatest Religious Shrine in all America — for it is the birth-place of the greatest religious truth since Christ brought the same truth to earth centuries ago. And I recalled, for I was numbered among the early visitors to the place, under what difficulties and privations we had come, how every one through the last thirty-five years had come in the true spirit, to pay his own way and then work twelve hours a day or try to rescue the sacred place from neglect, and how the spirit laid hold upon those who came in this Year of Pilgrimage, and, with sacrifice and work and generous giving, made possible the success of this first Station of our Great Pilgrimage. And I dreamed of the future

when our people everywhere, recognizing the treasure of our history, should turn in and make this place the Mecca of our living and the Valhalla of our dead.

The lights in the windows had gone out, and I wandered through the moonlight to where several hundred of our young people from all over the country were sleeping, many of them upon improvised beds, after the services and ceremonies of the day. Again I sat me down upon one of the many benches which have been built around the oak trees, children of the old oak which stood in front of Potter's church, and there passed before me some of the achievements of our Young People's Christian Union and our General Sunday School Association, and it seemed to me so fitting that this Great Pilgrimage should begin right here and be led by the youth and strength and promise of our Church.

It is no wonder that Murray and Potter, in their psychological attendance upon the meetings, should have been astonished and have found it difficult to connect the things that are with the things that were, for both these live organizations did things that must have seemed mastodonic if not miraculous to those visitors from the past. And the preparatory work through all the years of that other organization, the Murray Grove Association, with venturing faith made it all possible. We measure most things by money nowadays, much to our shame, but, accepting the standard, consider what it meant for those Young People to raise on top of unexpected expenses the great sum of thirty-six hundred dollars, and for the Sunday School Association in the closing hours, when

the Great Pilgrimage was already beginning to move towards the next station at Gloucester, to raise more than thirteen hundred dollars, and all in some way to spread the Gospel as preached by Potter and Murray.

Every one of us who went to Murray Grove, no matter what were the sacrifices, no matter what we had to put up with, will remember, when time has shaved off the slivers of irritation, the glory of it all, and will tell our children's children of our visit to the Shrine of Universalism. And some day, when we have all done our part, this Shrine will be made beautiful and holy and the world's people will turn to it with eager feet. And it is beautiful and holy now, when clothed with sacred memories and illumined with brilliant hopes.

CHAPTER IV

PROGRAMS OF THE Y. P. C. U. AND G. S. S. A. AT MURRAY GROVE

On the evening of the seventeenth of August in the big tent which had been erected at Murray Grove for the first Station of the Great Pilgrimage, there was a thrilling service of song, participated in by several hundreds of the youth of the Universalist Church.

Cordial addresses of welcome were given by Mr. Waller, president of the Murray Grove Association, and the Rev. Charles E. Petty, Field Secretary and resident pastor. To these the president of the National Young People's Christian Union, Mr. Samuel T. Cushing, responded, and delivered his annual report.

The key-note address, a regular feature of these gatherings, was given by the Rev. John S. Lowe, D. D., General Superintendent. This address was along the same line as given later at Gloucester, and will be garnered with the Gloucester speeches.

During these co-operative Conventions, every morning there was held a missionary prayer-meeting and every evening a vesper service, these being held in the old Potter Mansion or in the Potter Meeting-house. The leaders were the Rev. Stanley Manning, National Director, Mr. Robert Barrett of Massachusetts, the Rev. Clifford R. Stetson of Vermont, Miss Marion

Griffith of Minnesota, Mr. Dean R. Macomber of Illinois and Mr. Gerald Roberts of Ohio.

Mission Study Classes and Institutes were held under the leadership of the Rev. G. E. Huntley, D. D., president of the General Sunday School Association, Hon. Roger S. Galer, president of the General Convention, Mrs. Mary I. Chamberlain, Miss Beulah Cone, the Rev. Francis W. Gibbs, vice-president, and Mr. Carl R. Hempel. Pageants and entertainments were presented by Mrs. Samuel T. Cushing and Mrs. Stanley Manning.

Sunday was union day for worship, when both organizations came together to listen to their occasional sermon, on "The Undying Fire," by the Rev. William Wallace Rose, of New York, and in the evening to hear "The Call of the World to the Youth of To-day," as voiced by Dean Lee S. McCollester, D. D., of Tufts College.

Other addresses were given during the sessions by the Rev. C. Kawabata of Japan, the Rev. R. L. Brooks of Texas, the Rev. L. Ward Brigham, D. D., of Illinois, and the Rev. V. E. Tomlinson, D. D., of Massachusetts, and the Rev. Harry A. Hersey conducted a most successful appeal for a missionary offering.

On Sunday afternoon there was a most impressive consecration meeting, led by the Rev. Stanley Manning, which brought the whole vast congregation to the altar in the spirit of self-consecration.

The key-note of all these meetings was the sacred significance of the meeting of Thomas Potter and John Murray on this spot a century and a half ago, inciting in the youth of the Church here assembled



The Potter Memorial Church



New Murray Grove House
(Dedicated During the Pilgrimage)

glorious visions of the future, and a determination to begin their realization.

THE UNDYING FIRE

The Rev. William Wallace Rose

Why is it that we instinctively love Millet's masterpiece, the Angelus? Because that immortal picture shows us in happy combination the three essentials of healthy human experience — love, labor and religion. The French peasant and his wife at work together in the fertile fields, personifying Love, the hoe and barrow, implements of toil, and religion, the distant spire and the mellow tones of the angelus sounding over the fields at close of day bidding them depart for home and the night's rest, but not before they have remembered Him whose love underwrites the harvest. Love, labor, and religion, these three, and the greatest of these is religion. Yet how many of us after all give to religion a place in our lives equal with the day's work and the service of love? Is it not a fact too true to be wholesome for the world that religion to most people is a straw to be clutched at when all seems lost, a source of help never called upon until the waters of affliction are closing over them? Then when too late they open otherwise reluctant doors to the man of God and demand that he unveil in an instant and for their full and immediate cure the mystery of religion!

To make religion real, as real as the work in which we seek success, as real as the love we hunger both to bestow upon others, and receive unto ourselves, is the problem that confronts all of us, but particularly

those of us who are young, whose best days are yet to be. And the answer is as simple and the problem as solvable as it was when Moses solemnly charged the Israelites to make religion real. "It is not too hard for thee, neither is it afar off. It is not in heaven that we should say, 'Who shall go up and bring it to us, and make us hear it that we may do it?' It is not far off beyond the sea that we should say, 'Who shall go and bring it to us and make us hear it that we may do it?' Behold, the Word is very near thee, in thy mouth, in thy heart, that thou mayst do it."

The charge that Moses laid upon his followers, then, I lay upon you young people of the Universalist Church to-day. The undying fire is in thy heart, its Word is on thy lips; its commands are not too hard, neither are they afar off.

For behold, religion is like the air we breathe. It is all around us. There are a thousand cults and a thousand creeds. And while each one does seem suited to meet some needs, our great quest is to find the one that will meet all needs.

As some people die for want of air, so some languish because of want of religious faith. And precisely as no other person can breathe for you, so no one else can experience religion for you. You must draw the air into your lungs to live. Exactly so with religion. God has made it world wide and free, yet it is only valuable to us as it is individual. Religion must meet *your* needs or you perish. And this is the disease which ails many—tuberculosis of the soul too long inhaling other people's stale religious experiences, too long a time spent in a religious atmosphere that is

stagnate, sluggish, meager, and laden with the impurities of an outgrown past.

How may we find our own and live it?

1. Does your religion give you the mysterious power of defensive strength? Fire was man's first weapon against the beasts about him; the undying fire of religion is man's great weapon against the beast within him. There are wolfish creatures of the spirit, sneaking cowards who fear the day of man's strength as the wolf fears the sunlight. There are wolves of the spirit who come upon us in the night time of our ill health or temptation, but who can be sent scampering by some little show of strength and courage.

Doubt is one of these. Does your religion rout your doubts?

Indifference is another of these pursuing enemies of the soul. The hardest of all people to work with, or work for, are the indifferent. Religion, the kind that insists on being lived, is an antidote for the poison of indifference.

One more wolf of the spirit over which religion has power is temptation. There is only one safeguard against temptations of every sort, and that is a religious conviction which stands by us like a strong friend in a tight place.

But the most dangerous wolf of the spirit that eats out the heart of man and palsies his hand is fear. Does your religion conquer fear? Have you ever dreamed over the power of a human life from which fear has been utterly banished? Can you conceive of yourself as being one who is neither afraid to live nor afraid to die, as one who trembles before no obstacles, who

knows no cringing at the prospect of pain, who laughs at death, who cares nothing for blows from foes nor the desertion of friends, and to whom opposition and unpopularity are unknown words?

Show me the strongest king with the most powerful army at his back. Show me the world's wealthiest man able to command the material universe. And beside these examples of strength and masters of power I will stand one in whose presence their stature and power will seem as nothingness. I will show you the Man who conquered fear. His life is written for us in the pages of the Bible. He was afraid of nothing in the physical universe. Power or unpopularity, pain, death or failure, meant nothing to him. This was the man who at the pinnacle of his earthly career, when fame, fortune and influence were at his call, when his enemies feared him utterly, and his friends were wild to have him grasp regal power, a veritable rival of imperial Rome — this was the man who chose rather to set his face steadfastly toward Jerusalem in spite of the advice of fearful followers. He lived his religion, that's all.

And to this day, we poor mortals, obsessed by many kinds of fear, daunted by obstacles, held back by traitorous thoughts, suffocated by fear of pain or untimely death, pause to do him reverence, and pray the infinitely merciful Father to impart something of that religion which was in him to us, that we too may face the Jerusalem of our affairs and, nothing daunted, move upon them with steadfast mind.

Therefore, almost the first function of religion is to beat off the beasts of the spirit. To transform man

from the hunted to the huntsman, from the fugitive to Nemesis, from pursued to pursuer, of those shadows of the night.

2. Here is a second rule: Does your religion help you to help? Fire has always been the one necessary and essential help to civilized progress, and the undying fire of religion has always gone with the wisest and ablest pioneers of progress.

Beware of lifting that too common cry against religion that it fails to change the world. If religion fails to change our world it is only because we fail to use religion. Religion is not a cure-all. It is not magic. It is not a specific for world ills. It may never of itself cure or heal or change, but none can say truthfully that it does not help. Religion is a weapon; its chief function as I see it is to help man to help himself!

Jesus had this idea of religion — of his religion and his church. It was to be founded on a rockbottom truth, but was not itself to be a stationary fortress or monastery within which men sheltered their lives. Jesus thought of his followers as an advancing army moving upon the gates of hell. It was hell which should not prevail. It was hell which was on the defensive. Yet how often we misconceive religion to be a retreat and an entrenchment behind which the religious can be safe from the world and the devil.

So I say to you religion is the great helper. It is the corrector of life. We need it in our business. We need it in politics. We need it in industry. Religion goes to the heart of the labor question and shows us that there is one question here and one only, that of

justice. Religion goes to the heart of the home question and teaches us that the home means purity, fairness, faithfulness and love. Religion goes to the heart of the character question and shows us the splendid character of Jesus Christ as a guide and an example.

Yes, religion goes straight to the heart of the great question of the hour, peace, and shows us the only thing that will change present standards and reform present abuses. The religion of the Nazarene as interpreted by those who find in it God's universal love, means universal brotherhood and Christ's right to a universal dominion.

A woman passed my church one day and inquired of her companion what Universalists believed. When told that we believed all mankind would find salvation in Christ, she replied with holy horror, "Let us hope for better things." There is no better hope for mankind than Universalism. It is the last best hope of earth, and the world will never be made safe for human happiness until men and women have taken to heart this religion which helps to the uttermost.

Is your religion of this sort? Are you a Universalist not only in name but in the game—the game of making Universalism universal? Then, best of all, keep it and live it.

A third test of your religion is this: Does your religion create in you a divine impatience? To me the religion which fills the whole life with light, the mind with eagerness and the heart with love, must needs be a living fire as well as a defensive shield and an aggressive sword. The undying fire within the soul of man at times consumes the very heart itself, and sets free

the emotions and ideals which dominate the world. This is as it should be. We are disciples of him who said "Know the truth," and "There is nothing covered that shall not be revealed." And we must test our faith at times not only by the sum total of calm contentment religion brings us, but by the measure, great or small, of righteous anger, impatience and soul burning it causes us.

But you reply that Jesus compared himself with the good shepherd, a figure of meekness and service. Yes, but remember the good shepherd was a fighting shepherd. When Jesus compared himself with the shepherds of Israel he was inviting a comparison with the bravest men in the tribes. The shepherd who loved his sheep, knew them, guarded them through perilous nights, who left the many in search of the one lost in dangerous places — these men were the heroes of Israel! With these indeed Jesus compared himself!

Men are distinguished as nations are distinguished, by the things they fight for. To fight against might is a test of the soul. Our reaction in the presence of cruel force appraises our manhood and our civilization. I will know when I am old enough to die. It will be when I have ceased to become hot and cold by turns at the evidence of injustice, when wrong and oppression fail to arouse all the fight in me. A divine impatience, this was the religion of Christ.

Peter could not understand it at first. He said to Jesus, "Master, stay, do not go to Jerusalem, danger awaits you there." But Jesus replied, "Get thee behind me, Satan, for thou savorest not of the advice of God but of men." His friends could not understand

this mysterious passion for humanity, that would not let him rest. They would say, "Tarry awhile with us, it is pleasant here, there is no haste, abide with us." But he would reply with that divine discontent upon him, "I must work the work of Him that sent me while it is light; the night cometh when no man can work."

Even his very disciples failed to comprehend this manifestation of his religion. They would say, "We will follow thee whithersoever thou goest," thinking, of course, that some material goal lay before them as a reward. But like the sob from the heart that has long since renounced contentment or any abiding place in a world where so much needs be done, Jesus would answer. "The foxes have holes and the birds of the air nests, but the Son of man has not where to lay his head."

No, there is no tarrying, no resting upon the oars, no turning back when once a man or woman has known the consuming, living flame of the fire that has never died since the world began.

3. And the final test of our religion is the last fight which every mortal must wage soon or late.

A fire that burns in the grate or in the open under the stars inclines its beholders toward meditative introspection. The undying fire of religion makes men philosophical.

"When the last fight comes and you make your stand
And the sword of your strength breaks out of your hand
And the ground 'neath your feet turns to shifting sand,
Does your religion sing when your back is against the
wall?

Then keep it. It's yours. And that's all."

What is the nature of this last fight at the prospect of which a true religion sings when man's back is against the wall?

It may be the frustration of hopes and dreams such as many a man was called upon to face who went into the service of his country. The Great War called especially upon the youth of the land whose hopes and dreams and plans were resolutely put away when the call came. In the war, which was to many a last fight, men found every belief they ever had either shattered or made stronger. They found their religion over there and in the shadow of eternity they lived their religion.

Or one might say that the last fight is that soul struggle which comes to the man and woman of mature years who find at last that they are slipping in the great game of life. We are all doomed, if we live long enough, to go through that heart-breaking hour when the end of the road appears and we busy, active, tireless people begin to feel the worn out gears slipping on the hill of the years. Remember how Fra Lippo Lippi feels in Browning's poem? He says, "This world's too big to pass for a dream. It makes me mad to see what men shall do and we in our graves. This world's no blot for me, no blank. It means intensely and it means good. To find its meaning is my meat and drink."

That is when we need religion, a religion which explains this sad but inevitable end. If there is ever a time in life when a man or woman longs to hear the song of hope ringing in the heart, its organ tones swelling from a great faith, a great religion, it is then.

Few persons die beautifully, because few of us live beautifully. There is no song at the end because there has been no song along the way. Such people being infinitely better than sheep or goats still have failed to lift their hands in prayer or voice in communion with their Father. They have failed all along the road to invoke the mysterious fortitude which religion brings at last.

Young people of the Universalist Church, who have brought the living fire within your hearts here to the shrine where burned one hundred and fifty years ago, and still burns, the undying fire of the world's heart, I greet you and declare you lucky in your inheritance of Universalism.

It is not too hard, not far away. It is in the mouth and heart that thou mayst do it. Keep it and live it. That's all.

Universalism has done for me what I say religion can and ought to do for all. It defends my heart against insidious foes. It guards my mind against the shifting winds of doctrine and craftiness of men. It arms me and helps me to help. It feeds my soul, and sends me on the Father's business. It gives the completest answer to all my fears. And it is preparing me, I hope, for that last fight, of whatever kind it shall prove to be.

At all events, life is no base and despicable thing to be crawled through on hands and knees, in fear and dread and doubt. Life is a high adventure which we ought to go out and meet with head flung back, proud of our part in it by the grace of Christ.

So,—

"Grow old along with me!
The best is yet to be,
The last of Life for which the first was made.
Our times are in His hand
Who said, A whole I planned,
Youth shows but half, trust God, see all, nor be afraid."

UNIVERSALISM, YOUTH, AND WORLD SALVATION

The Rev. Lee S. McCollester, D. D.

Universalism is the system of faith that presents the factors of truth, justice, and love in their wide reaches and their universal and eternal operations.

Youth is man's period of splendid vision, and of eager initiation of new constructive programs.

World Salvation is the fulfilment of Universalist ideals through the progressive campaigns of youth in the fields of human relationship and endeavors.

Growing out of this subject, my thesis is that the assurance of the fulfilment of the long desired salvation of the world is to be found in the increasing stream of youth that is going forth constantly from Christian homes, schools, colleges, and churches, always holding to the conviction that it will fulfil itself sometime, somewhere, and always firm in the determination that it will establish on earth the universal reign of truth, justice, fraternity, and reverence.

Standing on this historic soil, let us be duly appreciative of the prophetic and daring ministry of John Murray. One of the most significant words ever uttered in the founding of America was that of John

Murray here in Thomas Potter's church. It was the word of youth. An unattended young man came up from the sea and here threw down his challenge to a new continent. It becomes us to draw with a bold hand that scene. Along this whole Atlantic coast were religious forts thoroughly fortified with the doctrines of endless hell. The captains of these forts were fierce and strong, and the defenders were a multitude. And yet one lone youth, a stranger, came out of a small ship, stepped on this dreary shore, and, brandishing his sword of the spirit, cried to all these strongholds of Orthodoxy, "Sometime, somewhere, God in His limitless love will save all souls." This, I repeat, was one of the most daring, the most revolutionary and the most prophetic words of all patriotic and religious American history.

The youth gathered here to-day representing the National Sunday School Association and the National Y. P. C. U. look on a different scene. Universalism has not converted the world, but it has done a noble part toward eliminating fear and wrath, credulity and unreason, from the creeds of America. And on the other side, Universalism has grown in richness, strength and favor. There is now a new emphasis, a new terminology, a more comprehensive philosophy, than John Murray preached. We start with the things we know. Man is soul — eternal, indestructible, with exhaustless power of growth. Man is a part of the eternal soul as these little land-locked bays in the marshes are parts of the great ocean. The tides of Over-Soul rise and fall in every soul. Just as the tides of the ocean reach through little channels to the



William H. McGlaulin



Henry Nehemiah Dodge



Mary I. Chamberlain



Carl Hempel

hidden bay, so the tides of the consciousness of God reach the soul of every man. Soul is powerful, but it may draw from God power to become greater than working by itself it can attain. Mankind in the new philosophy is a brotherhood. Basic to all doctrines of destiny is the fact of the solidarity of the race. The daring word of Universalism to-day is that sometime the reign of the Golden Rule shall be established on earth.

In all ages of history youth has played a most significant part in progressive programs. Age is apt to forget that once it was young, and to regard lightly the ideals and flights of its children. No lesson is so hard for parents to learn as that their children know something, that they quickly grow up, that they have ideas and wills of their own, that their opinions deserve consideration, and that they may be just as noble in their purpose, just as true in their aim, just as fit to their times — though their methods and materials may be radically different from those of their parents — as their parents were to their day and problems. Sometimes mothers are shocked that at twenty-three their daughters should want to marry, and yet the mother was married at nineteen. Sometimes fathers at sixty can not get free from the habit of treating their sons of thirty as if they were boys of fifteen. Youth has everything to learn, but age is wise only when it keeps its spirit of youth. Some things should belong to youth.

1. Youth is the period of new planning. It looks on the world unhampered by experience and dreams of conquering new worlds. It dares to rearrange old

factors and bring in new elements. It is frank and fearless and sees no reason why it should not fulfil its wildest ideas.

2. Youth is the time for gathering information. We learn more in the first quarter of life than in all the other years. The sorrows of childhood are as real as those of maturity. The little girl is mother to her doll, and when it breaks the child looks on death. In all my life I have never heard a more despairing cry from a man than that from a small boy who fell upon the stairs and smashed his full-rigged ship. That ship he put away each night where he saw it as the last object when the lights went out and the first when he woke at dawn. Daily he carried it tenderly to his playroom and brought it back to his bedroom at night, and when we took him and his wrecked ship in our arms and told him that Charlie, who had made it, would make it as good as new, we did not comfort him, for there was one overpowering thought — it was gone forever.

3. Youth is the time for dreams and visions. What boy has not seen himself doing what no one else before has done — inventing machines, writing stories, getting wealth, preaching sermons, saving society! Let no one rebuke this dreaming of youth. It is the food from which creative souls get inspiration. It is the laying out in plastic clay what later on one is to carve in enduring marble.

4. Youth is the time when the quality of character, the direction of later life, is determined. Habits of conduct and of thinking formed at seventeen usually govern in mature years.

5. Youth has had a leading place in the making of the world's greatest history. David and Isaiah were glorious youths. Jesus never was old. The great things of Paul's life were initiated when he was under thirty-five. Youth has never failed to lead in valor and in the spirit of sacrifice. The first to go to war were boys from school and college. The great devastation of the war was not in old cities laid waste, but in youthful architects, engineers, musicians, teachers, killed. Youth, not age, has been the builder of faith. The names that stand highest in religious history are those of daring youths. Isaiah might have been richer in faith at sixty, but he began to lead Israel when he was young. The progress of all sects has been in the young men who dared break away from old moorings and try the uncharted sea of doubt and faith. And we do well to keep in mind that the prophet of our American faith, John Murray, was under thirty when he spoke his prophetic words on this Jersey coast.

There is a new ideal of world salvation. In John Murray's day salvation was a partial salvation and wholly in the future. Murray changed its extent from the salvation of a few to that of all. But recently the emphasis has been laid more heavily on present salvation than on future salvation. We believe more than ever that after this life the soul lives and grows, but our new emphasis is that the work of religion is to establish the reign of peace, love, and fraternity on earth. And more than this, the old salvation was individual. The old theology said one could be saved even though many might be lost. Murray said if one is saved all must be saved, but even that was individual.

Life has grown social; so has salvation. Humanity is of many numbers, but all are one body, and every one is needful to the whole. Lately we have heard much about a League of Nations. For Universalists there is only one position to hold. It does not take sides over the Wilson or Lodge positions, but it does hold just one position about the world relationship of nations. There are some things that transcend Presidents and Premiers, Church and State, and these relate to the welfare of mankind. Men are brothers, not by any dogma of creeds but by origin in God. Nations are interdependent, not by constitutions but by the fact that nations are men. Universalism is the Gospel of the Brotherhood of Men and the Brotherhood of Nations. We can not make or break the League of Nations just for commercial or constitutional reasons; there are social, moral, and human relations more fundamental. Thus the new salvation is not of sect or race but of mankind, the whole of man and the whole of mankind — all aimed at the establishment of the practice of the Christian life on earth as well as in heaven.

Are there any indications that mankind is moving towards world salvation? I answer "Yes," and present the claim of my thesis, namely that the proof of a better civilization is in the stream of youth that is constantly going forth from home, school, college, and church into the world's work with the conviction that it can lead the world onward and upward.

All things considered, the world of 1920 is as a whole better than the world of 1620, and the chief evidence is to be found not so much in things done as in

the enlarged stream of youth going forth in music and art, in science and health, in education and philanthropy, in religion and fraternity. Never has the world seen so many intelligent and earnest youths consecrating themselves to ideals of justice, fraternity, and service as to-day.

The chief tools in the hands of this moving army of youth are not swords and guns, not planes and submarines, but ideals and hopes, friendship and faith. Every youth who increases his education becomes a more effective leader of his fellows; the school and the college are tools of social salvation. As youths, I urge you to become active in the educational problems of your community. Get on school boards, become active in elevating the grade of teaching and the personality of teachers. If you can influence one youth to get education who but for you would have neglected it, you may thereby be making a leader of men. If you can have as a younger brother some new alien from an old civilization, you may be the inspiration of a saner Americanization. When the Pilgrim Fathers came, they emphasized education and religion, and thereby they laid a stable foundation for a democratic nation. To-day America is no longer English, it is cosmopolitan. It has the great problem of developing a type — American, sane, peaceable, fraternal, and just. Education is the first tool, but this must be purified and directed by the ethics, conscience, humanity, and faith of religion. An education that is purely material and technical may make the vicious powerful. Religion that is without broad education may make the good flabby and inefficient. But education that has

the spirit of Christianity and religion that has the enrichment of broad education shall be tools in the hands of youth that shall establish at last the reign of the spirit of Christ in the hearts of men and in the relations of nations.

Go forth, then, O you young men and women, in the glorious faith that God has chosen and equipped you to help Him establish on earth peace and among men good will.



Clifford R. Stetson



Stanley Manning



William Wallace Rose



Samuel T. Cushing

CHAPTER V

THE EDITOR'S STORY

Mostly we see things best after they are out of sight. We seldom know our friends until after they are dead, and the homeland of childhood glows with its tenderest beauty when seen through the eyes of age. It is not in the dazzle of the sunlight that we respond to the charm of nature in her heartiest mood, but when there is the modifying shadow in which is revealed the detail the glare of sunlight hid; not alone when the mind is stimulated, but when the heart is touched, do we begin to know. That is, places and times and things have souls, the same as men, and we must get below the surface to know them.

We get usually what we go after, and even on a religious pilgrimage there are sure to be some hangers-on. But the real Pilgrims, those who had caught a slight touch of the spirit of those we came to honor, looked with equanimity upon hardships that were but trifling compared with those endured by the Fathers. Out of the confusion of opinions and ideas the one thing that looms large in my mind is the thorough-going spirit of co-operation which, as soon as they came together, took possession of all save the few hopeless. I do not think I have ever seen such an exhibition of unselfishness as was displayed by the self-giving members of the Murray Grove Association, who gave

themselves up in absolute self-surrender to make the whole thing possible, paying their four dollars a day with the others. And the young delegates, male and female, who, in janitor and even domestic service, showed the heroic blood in their veins! I did hear some talk, which, like most talk, was about as lasting as the mist, but when it came to the real thing, service to a great cause, there were no slackers. We are all going to look back through the coming years to Murray Grove, not only as the birthplace of our Church, but as the historic beginning of the Great Pilgrimage, the first station in that conspicuous event, and we are going to be glad we had a part in it.

But now the Pilgrimage is moving on to Gloucester, and John Murray is going with us! Yes, I saw him again on another midnight excursion, and broke through his psychological environment to put it up to him that it was essential above all things that he should be at Gloucester in person at the opening meeting on Thursday. He retorted that it was impossible, for it was then Tuesday, and it took six days to make the trip from Good Luck to Gloucester, and moreover, he had no horse! My reply was that, amid the other changes which he had noted in things and people, there had been improvements in transportation, and I persuaded him to put himself in my charge on the promise to deliver him at the next station of the Pilgrimage at the opening session.

It is no small temptation, which I am resisting, to tell the story of my delivery of the "goods" on time, but I fear it would prove but the story of the fly on the chariot wheel instead of the chariot's prog-

ress. However, I can not refrain from voicing the excitement of the psychological Mr. Murray as we made our way through New York, which seemed to him to have grown a good bit, and set sail on the big Fall River steamer. It was his opinion that at least half a dozen ships the size of the brig *Hand in Hand* could be stowed away in that big boat; that things had grown bigger and different and all our thinking must be adjusted to new standards if we were to think right.

To pilot John Murray through old Boston, almost through the section in which he used to preach, and catch that first train for Gloucester, was not fair treatment to Boston, nor to Mr. Murray, but I had agreed to deliver him at the head of the Great Pilgrimage on time, and I did it. I think he liked going from Boston to Gloucester by train rather than on horseback or in a ponderous coach. At least he was willing to admit it was quicker! He was interested in the Pilgrims on the train. Just across the aisle was a venerable Doctor of Divinity who had been at Gloucester fifty years before at the Centennial, and a little farther along the newest kind of little baby who was going this time, and would be there again at the two hundredth anniversary, when the rest of us would be strumming the harps around the Throne. And between these, there were all sorts of men, women and children, from all sorts of places. With their faces set towards the Great Anniversary, they were a well-ordered and happy crowd.

I was very glad of the psychological environment of John Murray, for I should never have been able to

get him through the jam when we arrived, which was so big that in numbers it reminded him of the time — the “good old time” — when the citizens of Gloucester came after him not to greet him, but, with sticks and stones, to drive him out of town.

A good friend's auto took me and the unseen Prophet, and at my request rushed us along Middle Street, past the Sargent-Murray-Gilman House, past the Universalist Church and down along the shore to Stage Fort Park, where the great and small tents were converting the rocky point into a canvas city big enough to house the entire population of old Gloucester town. I did this for a purpose; I knew Mr. Murray's emotional nature, and was not surprised to see the tears rolling down his face as we first came in sight of the Sargent house. As we passed the church he bowed his head and wept. The tears were so near the surface in my own eyes, I could not be surprised or disturbed at the evidence of deep feeling on his part.

I tried to look upon the setting for this wonderful rallying of our forces, as far as possible, from Mr. Murray's standpoint. One hundred and fifty years ago he was welcomed to this old place by a few good friends, and repudiated by a good many enemies. Those were the days of genuine theological convictions. People believed something even if they did not know why or how they believed it. They held to their convictions as we, sometimes, hold to our political convictions to-day, and were unafraid. The few friends of Murray stood bravely upon their own feet and

defied the world, even as the early group of followers of the Master in Palestine were altogether true and loyal. My companion was looking back across the years into their faces, and I should have despised him if he had not shed tears, for that little group gave to America its religious freedom, and to the world the glimpse of world-brotherhood which we are just beginning to realize. In its organized form the Church which he had established had not grown to vast proportions, but if it would but take its mission seriously it was big enough to transform the whole world. Way back there Murray was seeing his noble hundred of followers, while I to-day was seeing the tents spread for the gathering of thousands from all over the world who were coming to do him honor, and to start on a new Crusade in his name, which will make the great principles of his faith more efficient in world-transformation.

The stage was set for the biggest historic event in our experience as a Church, and it was indeed a wonderful setting. There are few places in the whole world so spectacularly fitted for such an episode in world-development. A mighty point of rocky earth which pushes bravely out into the restless sea, to breast the thundering surf of winter's storms, and to welcome the caresses of the summer seas! On one side rest the shadows of the deep, dark forest, on the other the glistening harbor with its fleet of warships, among which the little fishing vessels gambol, and over which swept, in graceful curves, the giant hydro-planes. The contour of the ground invites to assembly,

especially the vast natural amphitheater in which will be presented the brilliant pageant of our history.

As we sat there in the machine in the early morning, I looking at what is, and what is to be, and Mr. Murray looking through it all back to that which has been, I felt how, with all our differences, we were thinking along parallel lines, for my vision of a greater Universalist Church with its larger vision of world service was all involved in the vision which one hundred and fifty years ago he had proclaimed over there in that church, where our delegates were gathering. The same mighty truth, simply in a new adaptation.

But our time was up, and no words were needed to indicate our sympathy, which was deep. With a motion to our friendly driver, we sped away back to the church for the opening session of the Great Anniversary.

CHAPTER VI
PROGRAM OF THE GLOUCESTER
CELEBRATION

OFFICIAL PROGRAM

ONE HUNDRED AND FIFTIETH ANNIVERSARY
OF THE FOUNDING OF UNIVERSALISM
IN AMERICA

Gloucester, Massachusetts
August 26-27-28-29, 1920

First Day, Thursday, August 26

Morning

9.00 Get Together Song Service, Leader, Rev. Hal T.
Kearns, Bridgeport, Ct.

Meeting formally opened by Hon. Roger S. Galer,
President of the General Convention.

Prayer, Rev. Frank E. Barton, Rockport, Mass.

9.30 Symposium. "THE UNIVERSALISM OF THE
PAST."

Presiding, Arthur W. Peirce, Litt. D., Princi-
pal of Dean Academy.

"The Inheritance of Universalism from Jesus
and the Christian Fathers." Rev. Lewis B.
Fisher, D. D., Dean of Ryder Divinity
School.

- "John Murray and Thomas Potter — American Beginnings of Universalism." Rev. William H. McGlaulin, D. D., Scranton, Pa.
- "John Murray's Contribution to Religious Freedom and Theological Dogma." Rev. Leroy W. Coons, D. D., Haverhill, Mass.
- "John Murray's Co-workers in Local and National Affairs." Rev. William H. Rider, D. D., Minister at Gloucester, 1883-1913.
- "The Work of 1803 to 1870." Rev. Fred A. Wilmot, New Bedford, Mass.

Afternoon

- 2.00 Jubilee Anniversary of the Murray Centennial.
Honorary Chairman, Mrs. Cordelia A. Quinby.
Prayer, Rev. Laura B. Galer.
Presiding, Mrs. Marietta B. Wilkins, President
W. N. M. A.
- "Universalist Women in 1870." Mrs. Ella E. Manning, former Recording Secretary of
W. N. M. A.
- "Universalist Men of 1870." Rev. Henry I. Cushman, D. D., Providence, R. I.
- "The Missionary Movements of the Last Fifty Years." Rev. Vincent E. Tomlinson, D. D., Worcester, Mass.
- "Greetings from Japan." Rev. C. Kawabata, Tokyo, Japan.
- Greetings from the various Departments of Church Activity, indicating the organic development of the Universalist Church in the last fifty years:

General Convention, Rev. L. S. McColleston,
D. D.

Women's National Missionary Association,
Mrs. Theresa H. Patterson, Pasadena, California.

Young People's Christian Union, Rev. John
Ratcliff.

General Sunday School Association, Rev. Fred
A. Line.

Board of Trustees, Louis Annin Ames.

Universalist Comrades, Ralph W. E. Hunt,
President.

Clara Barton Guild, Miss Susan M. Andrews.

Council of Superintendents, Rev. George E.
Leighton, D. D., of Massachusetts.

Universalist Historical Society, Hosea Starr
Ballou, President.

John Murray Lectureship, Rev. Frank Oliver
Hall, D. D.

Closing Prayer by Rev. Ada C. Bowles.

4.00 Reception in Vestry of Church by the Massa-
chusetts Universalist Women's Missionary
Association, Rev. Mrs. N. W. P. Smith, Presi-
dent, assisted by the Ladies of the Gloucester
Church.

Evening

SERVICE OF WELCOME

8.00 Presiding, Jeremiah Foster, President Massachu-
setts Universalist Convention.

Prayer, Rev. Charles R. Tenney.

For Gloucester:

Rev. John Clarence Lee, D. D., Minister of the
Gloucester Church.

Hon. Charles D. Brown, Mayor of Gloucester.

Rev. Levi M. Powers, D. D., for the Sargent-
Murray-Gilman House.

Response for the Guests:

Hon. Roger S. Galer of Iowa, President of the
Universalist General Convention.

Second Day, August 27

Morning

9.00 Song and Praise Service, Leader, Rev. E. Dean
Ellenwood, Woonsocket, R. I.

9.30 Symposium. "UNIVERSALISM OF THE PRESENT."

Presiding, Rev. Theodore A. Fischer, D. D., New
Haven, Ct.

"God the Father." Rev. A. Eugene Bartlett,
D. D., Brooklyn, N. Y.

"Has the World Outgrown Christianity?"
Joseph M. Tilden, Litt. D., President of
Lombard College.

"The New Bible and the New Revelation."
Rev. F. A. Bisbee, D. D., Editor of the
Universalist Leader.

"Is Hell a Myth or a Reality?" Rev. Henry
R. Rose, D. D., Newark, N. J.

"Progress Onward and Upward for Human-
ity." Rev. Charles A. Alden, Columbus,
Ohio.

Afternoon

2.00 General Theme. "UNIVERSALISM IN OPERATION."

Presiding, Rev. L. Ward Brigham, D. D., Chicago.

"Universalism and Educational Ideals." Rev. John Murray Atwood, D. D., Dean of Canton Theological School.

"Universalism and the Modern Ministry." Rev. Lee S. McColleston, D. D., Dean of Crane Theological School.

"Universalism and World Problems." Rev. Harold Marshall, D. D., Manager of the Universalist Publishing House.

"Universalism and Christian Freedom." Rev. Frederic W. Perkins, D. D., Lynn, Mass.

"Universalism and Philanthropic Progress." Rev. George E. Huntley, D. D., President National Universalist Sunday School Association.

Evening

8.00 Pageant, Presenting Scenes from the Beginnings of Universalism at Good Luck, Gloucester and elsewhere.

Third Day, Saturday, August 28

Morning

Sunrise Service on the Seashore Arranged by the
Y. P. C. U.

9.00 Praise Service

9.30 Symposium. "THE UNIVERSALISM OF THE FUTURE." Universalism offers a complete program for completing humanity and it aims to complete.

Presiding, Rev. Roger F. Etz, Secretary of the General Convention.

Prayer, Rev. Arthur E. Wilson.

"An Economic Order—the Golden Rule in Business." Arthur Nash, Manufacturer, Cincinnati, Ohio.

"A Social Order—The Duty of the Strong and Wise Towards the Weak and Unwise." Rev. Clinton L. Scott, Philadelphia, Pa.

"A Moral Order—in which the Conduct of the Individual and the Community shall be an Expression of the Moral Law of the Universe." Rev. Fred C. Leining, Providence, R. I.

"A Spiritual Order—Thou Shalt Worship the Lord Thy God." Rev. Clarence R. Skinner, Tufts College.

"The Universals of Universalism in World Salvation." Rev. Lucy W. Markley, Stockton, Ill.

"Passing on the Torch of the Spirit of 1870 to the Ministry of 1920." Rev. John Coleman Adams, D. D., Hartford, Conn.

Afternoon

2.00 Universalist Historical Society at the Sargent-Murray-Gilman House. Hosea Starr Ballou, President.

2.00 Departmental Meetings, Social Service, Forums, etc.

3.00 Excursions: The Y. P. C. U. to Annisquam as guests of the Universalist Church, Rev. George H. Lewis, minister: outdoor meeting about Squam Rock, supper in the Village Hall: to Salem, Rev. U. S. Milburn, minister, guide: about the coast of Cape Ann.

Evening

Second Presentation of the Pageant.

Fourth Day, Sunday, August 29

Morning

In the Tent

Between the hours of 9.30 and 10.30 A. M. the men from the different states met at the call of their state leaders for enrollment and organization purposes.

10.30 Services of Worship and Communion.

Prayer, Dean L. B. Fisher, D. D., Chicago.

Preacher of Sermon, Rev. Joseph Fort Newton, D. D., New York City.

Communion conducted by Rev. John Clarence Lee, D. D., Assisted by Rev. Richard E. Sykes, D. D., Rev. Clarence E. Rice, D. D., Rev. Harry W. Reed, D. D., and the Deacons of the Gloucester Church.

Honorary Deacons, ministers who were present in 1870: Rev. H. I. Cushman, D. D., Rev. S. H. McCollester, D. D., Rev. A. B. Hervey,

D. D., Rev. R. T. Polk, D. D., Rev. J. H. Little, Rev. W. H. Rider, D. D.

Services were also held in the Gloucester Universalist, Congregational, Methodist, and Baptist Churches, Riverdale Methodist Episcopal Church, Pigeon Cove Universalist Church.

Afternoon

General Mass Meeting, in the Tent

- 1.45 Mass Singing.
- 2.00 Twenty-third Psalm and Lord's Prayer in unison.
Introductory Word, Mr. Harold Sweet, presiding.
- 2.15 Address: "The World's Call to Believers in
Universalism and Our Answer." Rev. John
Smith Lowe, D. D., General Superintendent.
- 3.15 Meeting of Universalist Women in the Church.
Presiding, Mrs. W. H. McGlauffin, Scranton, Pa.
- 3.15 Meeting of Universalist Men, in the Tent.
Presiding, Mr. Ralph W. E. Hunt, President of
Universalist Comrades.
- Mass Singing.
- 3.30 Ten Minute Addresses:
 - "Organizing Men into Local Chapters of Uni-
versalist Comrades." J. M. Tilden, Litt. D.,
President of Lombard College.
 - "Your Boy in Japan." Rev. J. F. Albion,
D. D.
 - "The Universalist Leader." Rev. Harold
Marshall, D. D.
- 5.00 Memorial and Consecration Service: Reception of
Members into the Convention Church. Held

in the Murray Church and conducted by Rev. John Clarence Lee, D. D., minister of the church. Music by the choir and organist of the church.

Evening

- 7.30 Interdenominational Meeting in the Church.
Presiding, Mr. Richard Billings, Woodstock, Vt.

ADDRESSES

Congregationalist, Rev. William E. Barton,
D. D., minister Congregational Church, Oak
Park, Ill.

Unitarian, Rev. Eugene Rodman Shippen, D. D.,
minister of Second Church, Boston.

Universalist, Rev. Frank Oliver Hall, D. D.

CHAPTER VII

THE EDITOR'S STORY

Not more than once in a life-time is it given to ordinary mortals to feel the concentration of a century and a half into a few hours, and especially in the companionship of the one great man in whose honor multitudes had come together from all over America. I had never before sat in the gallery of the magnificent old Gloucester church, and I am quite sure John Murray, who was psychologically present with me, was having an equally unique experience.

He had been in the pulpit at the dedication way back one hundred and fifteen years before, when he "conducted the opening services and made the dedicatory prayer," and afterwards preached many times on exchange, or as a supply, while he was pastor in Boston. His successor, "Father Jones," in the Gloucester pastorate, preached the sermon of dedication, and thus together they sanctified what was at the time, and still is, one of the noblest church structures in New England.

I had preached from the pulpit many times during the last forty years, and had felt the sacred impression which clung to the place. To stand in the same pulpit in which John Murray had stood, to one at all responsive to historic sentiment and endowed with



Cordelia A. Quinby

imagination, is an unforgettable experience, and only the ossified heart fails to respond.

But now we, John Murray and I, were up in the gallery, looking and listening, while younger men occupied the pulpit and preached the Good News Gospel.

What a glorious sight it was! It is almost inconceivable that so long ago, and under such limitations, and such opposition, and even oppression, those brave men and women should have thought into existence a creation which in its exterior and interior has stood all the tests of developing time, and is acclaimed to-day as a model of church architecture. There was something in the minds and hearts of those people inclusive of, in a large way, but vastly bigger than mere time-serving "efficiency."

Those people in Gloucester, in harmony with their minister, were building a house of God, that, like God, was drawn on eternal lines, and the years but ripen its glories. There were great laymen then as well as great ministers, and their greatness is but glorified by a century.

They built a house of prayer instead of a place to say prayers in occasionally; they built the house of God in such a fashion that it could not become a den of thieves! Their temple of the living God was full of life, and therefore lives to-day when those who builded are passed away.

I am wondering if the best lesson we are to gather from this great Anniversary is not to give us a new valuation of the worshipful element of religion. It is criminal to neglect the soup kitchen when the cry

of need is in the land, and let us remember that it is the church people who establish them and carry them on, but it is not necessary to spatter the soup all over the altar!

A Christian church is a unique creation signifying that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, and once in a great while there are people who are wise enough to build a Christian church, and when it is done it abides, while the schemes of men and the men themselves perish.

As we sat there behind the big eagle perched on the clock which has been warning ministers not to preach too long for quite one hundred years, we could appreciate the fine lines of the auditorium. Down there beside the pulpit stood the foolish little old barrel organ which had served as a musical accompaniment to Mr. Murray's preaching, while towering over it was the huge golden-piped modern organ with its wonderful variety and sweetness of tone, but which was historically as much smaller than the tiny box from which all music has departed as were the modern men who were exercising their lungs there in the pulpit smaller than the John Murray whose shade sat there beside me in the gallery! I recalled the group of fearless laymen who backed up their minister in his long and finally successful fight for religious freedom in America. There were giants in those days. We of to-day are too soft; we hold our convictions, if we have any, altogether too lightly. When the integrity of our faith in the Universal Fatherhood and Universal Brotherhood is called in question, we say

never mind, let it go, it will come out all right in the end! And I seemed to hear Mr. Murray murmuring, "These men talk well, but what do they do?"

You see we sat there all day and far into the evening, and in a way it was glorious. It is a big church and it was filled at every session. As big a congregation as Mr. Murray himself had ever drawn, but how different! His congregation was local, as the whole Universalist idea was local. It may have been heard occasionally, after long delays — for the mails were hardly more rapid in those days than under the present Postmaster-General — there may have come rumors of some one, or some little group, several hundred miles away, who had received the message of the Larger Gospel. Now, from the other end of the church, Mr. Murray was looking upon a congregation in which were the representatives of hundreds of places and hundreds of churches, not only from all over America, but even from far Japan. He was looking upon the representatives of a far-reaching organized Church with the machinery to extend itself and its service. Instead of the dozen ministers he knew there are hundreds, and instead of the hundreds of worshipers, there are hundreds of thousands who are following where he led.

Surely it was a glorious achievement to find the faith which had been so humbly proclaimed thus spread abroad over the land, but far more than the achievement was the prophecy of this opening session of the Celebration. If Murray with his few followers could thus transform religious history, what could

not this multitude and these new leaders achieve in the century to come?

Let us not fancy that there were no discouragements in those old days. Then as now there were slackers, those who stood by the faith only as long as it paid; there were the timid and the time servers, but they have all gone to their own place, while the loyal live and continue to minister. Let us not fancy that those old ministers were given any more respect by some than are we of this later day. I recalled the story of the old days in the Gloucester church when the tithing man sat up where we were sitting, armed with his long staff, with a knob on one end to whack the heads of the boys who were noisy, and a feather on the other end to tickle and torture the girls into quietness! We think the young of to-day are irreverent and indifferent, but the fathers had their trials too. But we are celebrating this Anniversary to-day because they did not give up; because they were loyal to the last, because they were true to their religious convictions though they had their Gethsemanes and even Calvaries.

All through the morning we listened to some great speaking. The tall young man who had led the singing at Murray Grove with acrobatic art, was on the platform, and, aided by the big organ, and a great chorus of young people, he swept the congregation into a glorious service of song. I think Mr. Murray liked it, though he insisted it was different from lining out the hymns as of old!

The President of the General Convention introduced as the presiding officer another distinguished

layman, the principal of Dean Academy, and both said a fitting word, which I told Mr. Murray in confidence would appear with all the addresses in the sumptuous volume which was to preserve the spirit and the letter of the great Anniversary, so if he got weary at any time, he could drop off to sleep with no fear of the tithing man!

But there was no sleep for either of us as we listened to the great big man, the dean of one of our Divinity Schools, who led in the discussion of the past of Universalism, with a great big message, which thrilled every hearer, as he traced the direct inheritance of Universalism from Christ and the early fathers.

He was followed by a former General Superintendent who has been making a study of Thomas Potter and John Murray and set them in their place in history, and then a younger man told of John Murray's contribution to Religious Freedom, and a former pastor of the Gloucester Church called up John Murray's co-workers in local and national affairs.

It is to be assumed that all this was of peculiar interest to Mr. Murray, sitting there in the gallery behind the big eagle, and I was very curious to know just what he was thinking of it all, but hesitated to intrude upon his self-absorption. However, when the recess came, he volunteered to speak and told me that while most of the facts presented in the addresses seemed to have been drawn from his own autobiography, he was pleased to note there was a wide departure from his own views as he had preached them.

"And this is as it should be. I note they all refer to me as a conservative and in those old days I was, as compared with to-day, but they overlook the fact that I have been growing for more than a century, and growing under more favorable conditions than these younger men, and I am seriously questioning whether I would be accepted into the Universalist ministry to-day lest I be too radical! It is well for all Christians to recognize that growth is not limited to this life, and if you could see John Calvin and John Wesley and I all consorting together and leading the congregation of the angels along the way of real progress, you would hurry up some of the so-called progressive churches and ministers, who are really very reactionary!"

The afternoon session was pleasantly reminiscent, with many speakers representing all the different organizations of a modern church, and Mr. Murray was greatly interested in the way we do things. In a way it was a woman's meeting, for the President of our National Women's organization presided and many of the speakers were women, and Mr. Murray remarked when it was announced that women's suffrage had been adopted, "Why, suffrage was adopted in heaven soon after Judith and I arrived!"

In the evening there were addresses of welcome with responses.

When the day and the evening were over my companion sat back with a satisfied sigh, saying, "Very weary, but very happy!"

I asked him where he was going for the night, and he looked at me in surprise, and taking a key from

his pocket he held it up, saying: "In spite of all that has been said about her masterful ways and her dominant nature, Judith allows me to have a latch-key and I am going home to our old house, and will see you in the morning."

CHAPTER VIII

THE FIRST DAY — UNIVERSALISM OF THE PAST

THE INHERITANCE OF UNIVERSALISM FROM JESUS AND THE CHRISTIAN FATHERS

The Rev. Lewis B. Fisher, D. D.

How are we to know whether Jesus was and is the Eternal Christ, the Universal Man, or whether he was simply a man of the Jewish race whose plans and purposes began and ended with that race? Jesus wrote no word except that on the sands which the wind soon swept away. Never did he ask any one else to write his words, nor did he display the least interest in having them written. No contemporary writer has left us a written syllable about him that is of any value to us. All we know about Jesus is what his reporters said about him in the New Testament, in the four gospels mainly, after he had been dead from twenty to seventy years. To what extent these reporters give us the actual words and deeds of Jesus and to what extent their reports are what they came to believe a Messiah must say or do or be is the problem of New Testament criticism. No one questions the honesty of these reporters, but they were men of their time with all the ideals of their age and place. They all believed that the universe was full of spirits or demons. All of them

believed that the more miracles a man did the more certain it was that he came from God. All of them believed that Jesus was the Messiah or Christ, miraculously born, and that during their own lifetime he would come again with all his angels with him and destroy all his enemies and reign with his friends a thousand years. These beliefs certainly made them glad to suffer and sent them to cruel martyrdoms with smiling lips and rapt faces. But whether Jesus himself believed any of these things or whether his reporters put them into his mouth we may never know. To quote therefore any words of the New Testament with absolute certainty that Jesus spoke them is impossible.

Naturally this fact shocks and pains many people, perhaps even some of you who hear me. These demand that we assert that Jesus caused a book to be written that is absolutely inerrant and infallible. To question that disturbs them. But we have in the New Testament not what we imagine we want but what God meant that we should have. God meant to give us in the New Testament not another library; the world has always had enough of these; but a Personality of which the world can never have enough. The purpose of the New Testament is not to add a book but to introduce a Personality. A printed infallible book would have imbedded Jesus in one age and place and left him fixed there forever, but a living Personality is for all ages and all places, or in other words is universal, which is what Jesus is. Our real inheritance from Jesus, then, is not an infallible book but a universal Personality.

That Jesus is the universal Personality has some-

times been denied by systematic theology. We have been told that he is the Savior of his friends, or of the elect, or of those who accept certain dogmas about him, or have certain mystic experiences before they die. But on the other hand many of those who have denied his universality by their dogmas have often gloriously affirmed it by their deeds, sending teachers and missionaries to tell every man of every race about this eternal Christ, just as if they knew him to be the Savior of the whole world.

As far as the words of his reporters go you can find support for almost any idea you wish to maintain. You can find some reporters making Jesus say that he came only to the lost sheep of the house of Israel. You can as easily find other reporters that make him tell the parable of the Prodigal Son, or teach fiery John, denying Peter, doubting Thomas, and betraying Judas, all unregenerate men at that time, to say "Our Father."

You can proclaim from the housetops the texts that you agree with and silently ignore those that make against you if you think that way is honest. The battle of the texts is interesting and always has its uses, but by itself gets nowhere to-day. The important thing for you and for me and for every soul is not to be master of textual bombardment, although you can't know your New Testament too well, but to know the universal living Personality and aid in making it dominant in each life and in human society. Our contention is that Jesus is — not was, but is — the eternal Christ, the universal Person, the highest visible expression of God, and also the highest visible expres-

sion of man. He knew what was in man, not one man only, but all men.'

The new Orthodox Church with its passion for missions at home and abroad will make Universalism true unless the Almighty stops their missionary zeal at death. Given enough time, and our ecclesiastical enemies will be our friends, working out and proving our Universalist thesis.

This practice of Universalism has reacted gloriously on the dogmas of our day until we have a band of Christian leaders in all denominations accepting the universal Christ with the best of us.

While the book is not the main thing, nevertheless the book is a wonderful evidence of Jesus as eternal, universal Personality. Plod laboriously through the endless literature of Philo before or of the Fathers after Jesus, and then explain if you can how we have a New Testament rising out of these arid desert wastes as a wonderful oasis. How explain the fact of our New Testament? Millions have felt and do feel its sway. It finds us while the writings before and after it lose and confuse us. Renan said that the gospel of Luke is the greatest single book. Frank Harris told his audience the other day that the story of the woman taken in sin is the greatest short story.

The Lord's Prayer is the only prayer that the world can say in unison. The stories of the prodigal son, the lost sheep, the lost coin, are a part of our blood and bone. How comes this to be so? You can account for it in one way and one way only, a universal Person lived in the first fifty years of our era. Know your New Testament by heart and head then, but not as an

armory from which to choose texts to hurl at your enemies. Know the book as the best means we have of knowing the Universal Person.

The Person does not exist for Bible, but Bible for the Person.

Next to our inheritance from Jesus comes that from Paul. One would be rash who regretted that Paul wrote so much, but we have to confess that the writings have caused endless controversy. There are, on the one hand, those who, like Renan, thank God that the reign of Paul is about to end. In our own day a burning radical has told us that the message of Jesus was for the poor and that it was Paul who switched it off from its original intention. Paul was the strangely efficient sinner who persuaded the whole working world to ignore the questions of labor and capital and other social issues about which Jesus spoke and gaze entranced into the sky, while capitalism gleefully picks our pockets. But on the other hand, Matthew Arnold with surer insight retorted that the reign of the real Paul was just beginning. Jesus was not a class man, but the universal man, and Paul, even if he did look for a coming in his own lifetime, makes it very clear that he was not one who idly gazed heavenward to the neglect of the social duties near at hand. Our Fathers made Paul the universal man because of his vision that God should be all in all, and that to Jesus every knee should bow. We have pointed out with interest that Paul never once in all his writings said gehenna or hades or tartarus or sheol. But other lovers of texts are happy to find Paul telling the Thesalonians that some of those who made the early Chris-



Stairway and Window
Sargent-Murray-Gilman House

tians suffer should later themselves suffer punishment, even eternal destruction from the presence of the Lord. But we know Paul to be the universal man, not because we can quote five texts to prove it while the other man can only quote four against it, but because Paul wrote the thirteenth of First Corinthians about the love that never fails, and because with his last breath of life and last atom of strength he carried the story of the universal Christ around the then-known world.

Of the Christian fathers we think of Clement of Alexandria and of Origen, of the Great Alexandrian school. Those who wish that Jesus had written a library may well allow the fate of Clement and Origen to temper their wishes. If Jesus wrote so little we know not what he said, these wrote so much that no two agree as to what they said. I have always thought that our own Hosea Ballou 2d was a bit hard on Clement when he said, "Like the rest of the Fathers he wanted sober judgment, he was credulous, fanciful, incorrect, ignorant of rational criticism, and wrote in a careless, feeble, and sometimes a very rambling manner." So much for the writer of books. But in spite of Dr. Ballou's opinion, the reader who will, can find the Universals in Clement.

To Clement, Christ is the Word that stirs in every living soul of every race. His thought of universal humanity and the indwelling Word is bright as the stars, clear as the sunshine, sweet as pure air, and refreshing as the northwest wind. This is a great Universal we inherit from Clement. Another of his Universals was his statement of punishments of God. In all the universe there never was and never will be

an idle, vengeful, cruel, useless stroke, but always for the cure and developing of souls. Another of Clement's Universals was his thought of creation. The gnostic world of his time said that God is good, but matter is vile. The two can have no contact. Man, therefore, was imprisoned in impure matter. Clement faced these gnostics with his assertions that God made matter out of nothing, and that matter, therefore, is not vile. The Christ is the living Word, pervading all this world. Clement knows no absentee God, but the God who in His plan and purpose is to be all in all. To him the universe is not a prison, not a tavern, not a cave, but a temple, a home. God, as expressed in Christ, pervades it all, a living Presence, the Father in the home. Man is not a slave, nor a prisoner, nor a thing, but a son, free, a person. These wonderful Universals are our inheritance from old Clement of Alexandria, which inheritance some of us have never known we had, and none of us have fully possessed. Undoubtedly, he wrote books as badly as Ballou says he did, but in spite of it all, you can see a person there who caught a vision of the Universal, who will help those of us who will let him to catch the same vision.

But, after all, perhaps the greatest thing Clement did for us was to be the teacher of Origen. All I can say, of Origen or of the other Christian Fathers from whom we inherit Universals, such as Theodore and the Gregorys, is that they, too, saw the Universals that Clement saw. Through them all is the line of our inheritance from the Christian Fathers. They were the equals, if not the superiors, of the best churchmen of their day.

But the fault in them all which is the hardest for me to forgive is their habit of "Reserve." That is, the enlightened Christians know some things which it is not safe to reveal to everybody. The Universals are for scholars and thinkers and not for common people. The soul that sees the Universals should keep them to himself in reserve as beyond the understanding of common folks. He may to-day join some church that does not affirm these Universals. He may suspect that the common people still need the fear of an angry God, of burning, endless hells and devils, and terror. Wise men do not need these and in your soul you do not believe these, but you give them to the common people and keep your Universals in reserve. That sin, whoever commits it, is the curse of the world. The least person in the world is entitled to the best the world has. The masses go on in hate, selfishness, greed, cruelty, lust, war, revenge, and think that God is like themselves. This is because the wise and the good hold their Universals in reserve and do not dare to let their light shine before all men. This reserve is all a lie. The Universals are made for all; fitted for all; and if one has them and holds them in reserve the blood of many is on his head.

JOHN MURRAY AND THOMAS POTTER — THE
AMERICAN BEGINNINGS OF UNIVERSALISM

The Rev. W. H. McGlaulin, D. D.

It might lend an added charm to our celebration if we knew that Universalism came over in the *May-flower*. Perhaps it did; both history and biography

often fail to record the deepest sentiments of great souls.

It was still morning time in Plymouth Colony, 1636, when one Samuel Gorton, an Englishman, appeared, proclaiming the ultimate salvation of all souls, as has been pointed out by our careful historian, Dr. Richard Eddy. Denominated a mystic, Gorton won a considerable following in Massachusetts and Rhode Island. The most noted representative of his way of thinking seems to have been Dr. George De Benneville, a Frenchman who in the succeeding century proclaimed the great vision in different parts of Pennsylvania, and especially at a place called Oley.

In 1719 immigrants from Germany, of the Baptist persuasion, known commonly as "Dunkers," entertained the same "good news," and the Rev. Peter Mueller, one of their prominent divines, was among the heralders thereof. Moravians from Austria settled in Georgia and some of them held to final restoration as early as 1735; their bishop, a little later, the Rev. Peter Bohler, was widely known to proclaim the faith. About the same time, the Rev. Richard Clark, Charleston, S. C., an eminent Episcopalian, was a leader, among several others in that communion, who gave the triumphant interpretation to the Gospel of Jesus; and for the same conclusion the Rev. Charles Chauncy, prior to 1760, was pioneering cautiously among the Congregationalists of New England.

So, from widely separated areas of the Old World to different sections of the New, came the concept of a perfected humanity in the realm eternal, voiced by preachers of recognized authority in various Christian

groups. Uninfluenced by the attitude of these, there were also being circulated the writings of noted thinkers of Europe, such as Immanuel Kant, Samuel Johnson, and their sympathizers in America, which did much to create a broader view than was entertained by the contemporary theologians.

Appreciative of all that had gone before, yet for the historic beginning of organized Universalism in our country we must turn from these friendly forerunners to the land of New Jersey, to some shore acres on Barnegat Bay called, in fortunate fishermen's phrase, "Good Luck." There a preacher and a layman were so peculiarly drawn together that the footprints along their pathways have always seemed, to the discerning mind, clearly to spell out the word "providential." On this one hundred and fiftieth anniversary it is fitting that we attempt a discriminating study of these men, whose names are so often on our lips.

To every outward appearance we find them rather commonplace. No prestige from recognized family connections or from official or social standing was theirs. No backing of wealth, or of learning as attested by any accredited institution, nor had they attained noted achievement in any field. O fishermen of Galilee, are you again walking the earth? Surely the old text applies, "God chose the weak things of the world that he might put to shame the things that are strong."

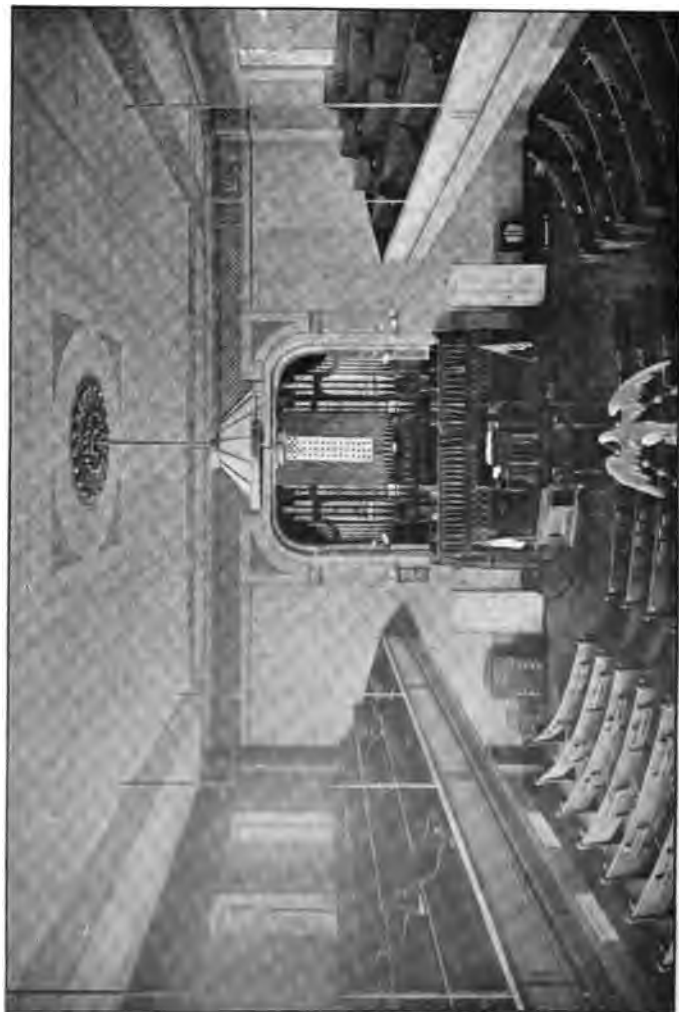
When John Murray first met Thomas Potter, September, 1770, the latter said to him: "I have expected you a long time." The occasioned surprise was natural, and it makes one think of the more than

natural influences long shaping them for each other, when it is recalled that similar lessons had been assigned them by the greatest of all teachers, Experience.

Murray and Potter started out in life with splendid endowment, physical, mental, emotional. That is made plain in numerous statements, direct and indirect. Each had a parental debt, because each had gained that primary right — the right of being well born: rugged, rollicking lads were they.

Of Mr. Potter's ancestry little knowledge has come my way, save that his father was a yeoman of integrity, industry and thrift. That name, Potter, figures honorably in the lists of those who, across the seas, had excelled in many directions. The lineage of Murray presents an interesting mixture: English on his mother's side (Rolt); French through his paternal grandmother (Barroux), and by his father apparently Scotch-Irish. This inheritance may in part account for the complexities of his character.

Both boys met like difficulties in the way of securing an education, the opposition of their fathers. Young Potter told Murray: "I neither know how to read nor write . . . My father did not think proper to teach me my letters." Murray records in his autobiography: "My father took every method to confine me within his walls; it was with difficulty he prevailed upon himself to permit my attendance at school, yet this was necessary, and to school I must go." But later, when, by the proposition of a friend, an opportunity offered for young Murray to enter an academy which would put him in line for university training, and this without tax on the parental



Interior of Gloucester Church

purse, the father gave "an unqualified negative."

Unlike Potter, however, the future father of Universalism in America did obtain a liberal education. At first he disliked school, and is on record in this fashion: "My plans were soon interrupted by going to school; this was my first affliction." The affliction soon changed to felicity, and the lad seems to have had a healthful precocity. At an early age we find him reading, writing, singing, reciting long passages of scripture, conducting family devotions, and mentioned as being possessed of a "prodigious" memory. At sixteen, concealing his actions from his father, he, with a chum, is reading Addison, Pope, Shakespeare, and others, and, by free access to a well furnished library, is perusing novels, essays and histories, by which, he says, "I was both informed and improved."

Both began their workaday vocations as tillers of the soil, Potter on his father's farm in Jersey, and Murray in the garden of his grandmother, across the sea, and later in his own. A lover of the great out-of-doors, fields, stream and hills had a lure for him to the end of life. At one period he proposed to share with Mr. Potter to the end of his days agricultural pursuits in connection with his preaching. "I will have no salary," he said, "I will work in your fields, eat at your table, slake my thirst at the limpid stream which furnishes your family."

Further, they had a like experience through a rather cruel confinement, Murray from the ill-will of creditors, who had him incarcerated in a London jail, on account of debt, and Potter when on a coasting trip in New York Harbor, by being unjustly im-

pressed into service as a shiphand on board an English man-of-war. Still again, each had known the exhilaration of passing from poverty to a good degree of prosperity. Murray writes: "My debts were paid. My circumstances became easy, and the road seemed open not only to competency but to affluence." In the case of Potter the barefoot boy became, through his own ability, the owner of a fine farm, hundreds of additional acres, a mill, sloop, and, withal, a goodly estate.

In the very affairs of the heart these lads, John and Thomas, met parallel disappointments and chagrin. John tells of his first love letter, in which he declared eternal affection and asked "leave to hope." The lady did not reply, but sent his missive to the one person on earth most dreaded — his father. The trials of Thomas were, if possible, more harassing. It seems he was engaged at the time of his involuntary servitude aboard the man-of-war; he had no opportunity to write, and though he deserted the ship at the first chance, the time had dragged wearily for the young lady as well as for Thomas; hurrying home, forlorn and footsore, he found his sweetheart already married to a rival.

If John was more resourceful than Thomas in securing an education, the tables were now turned. John was badly demoralized; hear him: "Religious melancholy took possession of my mind once more. At early dawn I haunted the churchyard," and he quotes some lines on the consolation of walking amid the tombs of the dead. But Thomas was philosophical; he told Murray, "When I found my girl married

this rendered me very unhappy, but I recovered my tranquillity, and married her sister."

Dismissing other analogies, it appears that for many years there had been a kinship in the religious attitude and sympathies of these men. They had large emotional endowment, which readily responded to spiritual appeal, and they were easily interested in services and doctrines of religion; yet neither was quite at home in any of the denominations of the time.

Murray was christened when an infant at Alton, England, by an Episcopalian, in 1741, and later was confirmed in the same communion while living in Ireland. He affiliated with and became a class leader and itinerant preacher for the Methodists, under John Wesley, liked the Calvinism of Whitefield better, and joined the Tabernacle congregation in London. Then he becomes a regular attendant at a Baptist Church, and again is connected with an independent society for the exchange of doctrinal views and scripture interpretation. Asked what denomination he was of, he replied: "An independent Baptist, Methodist Churchman," and added: "I hardly know which I like best." In truth, with good will for all, he liked none well enough to settle down contentedly therein. The readiness with which he afterward accepted Universalism as preached by James Rely in London, showed that there was a heart-hunger in his breast never before satisfied.

It was much the same with Potter. Though he seems to have missed the youthful enthusiasm of Murray, it appears that he was a close thinker and had certain definite convictions. In his story of what

happened on the British man-of-war, this is set down: "I never drank any rum, so they saved my allowance, but I would not bear an affront; if any officer struck me, I struck him again." That insubordination apparently pointed to punishment, for it is added: "The Admiral took my part and called me his *New-Light* man."

The so-called New Light revisionists of those days separated themselves from the New England Congregationalists over matters of doctrine. The agitation attracted wide attention, and the passing remark of the Admiral seems to indicate that along with sobriety and readiness to defend his personal rights, the young man had strong convictions and the courage of them. We know, at any rate, that he was deeply interested in religion, had the Bible read to him often, questioned and conversed with others about fundamentals, and, with a glad word for all persuasions, opened his home freely for seven years for services of worship whenever a preacher of any faith came by. After he erected the little meeting-house at his own expense it was tendered freely to every denomination, but he would not sell it or lease it to any. When the Baptists applied he gave the quaint answer: "If they would make it appear that God Almighty was a Baptist the building should be theirs at once." Presbyterians and Quakers received similar replies.

And the conviction of a finally redeemed humanity came to both as the culmination of vital experience, and the result of the open mind. To Mr. Murray it was a rather sudden conversion — a burst of light, a



The Sargent-Murray-Gilman House

vision, brilliant and dazzling. To Mr. Potter it came gradually, in part by his own reasoning. In telling of it he says: "I am capable of reflection. The scriptures have been often read to me . . . the preachers we have heard are perpetually contradicting themselves . . . I firmly believe that all men are equally dear to Almighty God." Here he seems to have rested in the strength of a great hope till he hears Murray preach, when every doubt vanishes, for he says, "After this truth I have been seeking, but I have never found it till now."

Finally, the preacher and layman whom we delight to honor may properly and gladly be classed as mystics. That places them in company, even if in humble rank, with Isaiah of the Old Testament, St. John of the New, and the spiritually illumined of all ages.

A noted authority says: "Whenever the intellectual element of religion become crystallized into stiff dogmas and the definition begins to tyrannize over the free flow of spiritual life, the element of feeling, mystical in its very nature, rises and protests." The *feeling* of Murray and Potter protested against the stiff dogmas of their day, total depravity of the human soul in this world, and its endless punishment in the next. The impulsion that sent Murray forth was not so much the conclusion of reason as of enkindled emotion; not logic, but love. Rationalism at its best was not his. He was pre-eminently intuitional. To understand and appreciate him, we must keep close to this important truth.

American Universalism was most fortunate in

of believers had given him ordination, or even delegated him authority to preach, his own words show that, like St. Paul, he was confidently acting by a higher commission. "I am convinced that God has thought fit to appoint me . . . to the ministry of the New Testament. . . . A woe is pronounced against me if I preach not. . . . It will be impossible I should remain silent."

The same mysticism, as is well known, characterized Mr. Potter. At first he feels sure that God will send him a minister. Later he hears a voice, and again he hears it, saying: "There in that vessel, cast away on the shore, is the preacher you have long been expecting." Thus it is made clear that no two men were ever more fully assured that they were commissioned of the Eternal.

Such spiritual consciousness yields courage and perseverance. The four years, 1770 to 1774, that Murray made his headquarters at Good Luck, were rich in results. In Philadelphia, New York, Boston, Providence, Portsmouth, and a score of other places, he sowed the seed of the Kingdom with the zeal of a crusader. When opposition came, through sectarian intolerance, he was equal to the situation in sermon, debate, or private conversation. In Boston a stone thrown by an antagonist came crashing through a window and fell at his side. He coolly held it aloft, remarking to his hearers: "This argument is solid, and weighted, but neither reasonable nor convincing. While I have a thus saith the Lord for every point of doctrine which I advance, not all the stones in Boston,

except they stop my breath, shall shut my mouth, or arrest my testimony."

At length the time arrived for the evangelist to change from the itinerant life to the more settled one at Gloucester, and this much had been accomplished: The doctrine of God's eternal Fatherhood and the inalienable sonship of mankind were fully asserted, and the Universalist organization not yet discerned was drawing near. People were set a thinking, and hearts were throbbing with a new joy; the renaissance of the good news of the Kingdom had arrived.

In the background was the picture of friendship between two men, rare and beautiful, like that of David and Jonathan; in the hearts of all who love spiritual heroes of progress, these pioneers of our Church had attained undying fellowship—and so, too, had the little church at "Good Luck" erected by Thomas Potter, to which there came a man sent from God whose name was John Murray.

JOHN MURRAY'S CONTRIBUTION TO RELIGIOUS
FREEDOM AND THEOLOGICAL DOGMA

The Rev. Leroy W. Coons, D. D.

One who upon an occasion such as this and in such a presence ventures to speak of John Murray is subjected to very alluring temptations. It would be granted as the pardonable privilege of any speaker here to indulge in the strongest praise. The fact that an entire religious denomination after a hundred and fifty years is met to celebrate the advent to our shores of its

became a real Rellyan, his Calvinism threw him like a grateful child into the arms of God so closely that every act of his was an act of prayer. God was so intimately with him that he believed the Father would provide for his every need and would guide him in every adventure. This personal intimacy between Murray and his Heavenly Comrade was very sweet and affecting. From the day of his meeting with Rely in London unto his closing hours in Boston his earnest, unquestioning, almost agonizing hold upon God was an outstanding characteristic of his life. In every act he sought to move according to the will of God, and hence "the Giver of every good and perfect gift" would have a close care for His servant, John Murray. He took no money for his journeys. He had no doubting thought for the morrow. God would provide. And God would ever open for him the pathway of duty.

Granting now all of these observations and others which could be made with fairness, we are prepared to positively affirm that John Murray was in his day a man of wondrous light and leading. He was chosen under God to be one of a company of heralds who were to announce the opening of a new day of religious illumination.

One of the strangely interesting phenomena of human progress for which the philosopher of history will have to account is the manner in which when God has a new thought to give to His world the All-Wise moves upon several minds in various sections to partially sense that thought at the same time. That, in a way, is the explanation why at a particular point it is

difficult to declare anything as altogether new under the sun. When Luther made his revolutionary affirmations in Wittenberg he by that act uncovered a multitude in several nations who were thinking similar thoughts to his own. Some here will recall the discussion of a quarter of a century ago as to whether Charles Darwin should be accorded sole credit as the originator of the evolutionary ideas which we pigeon-hole beneath his name. Have not the searchers found that even the exalted ethical and spiritual utterances of the Prophet of Nazareth have had their counterpart in some of the sayings of the profounder prophets of other peoples? In the words of Emerson, "there is but one mind common to all mankind," and when in the providence of God the day dawns as an answer to the world's deep need, there will be found many who were awake and up and watching for the dawn.

So it was as the great night of religious and theological darkness began to draw to its close with the finishing of the eighteenth century, James Relly, John Murray, Thomas Potter, George DeBenneville, Caleb Rich, Elhanan Winchester, Adams Streeter, and others scattered about the new and the old worlds, were permitted to catch the gleam of the new day and to run to tell of its glories and its prophecies to others.

John Murray's rightful place is in the splendid company of the forerunners. He was hailed as a herald. It was not altogether owing to the content of his message that he was everywhere so generously received. It was partially and quite largely due to the newness and the freshness of his appeal. His voice carried balm, too, because it spoke of the love of a Father

whose infinite will to redemption would hold complete sway "in the armies of heaven and amongst the inhabitants of the earth and none could stay His hand nor say unto Him, what doest Thou?" As was true of his Divine Master, the multitudes heard John Murray gladly because his great message was one the keynote of which was the full and final redemption of the entire family of mankind. His belief was in a successful universe. His delight was to declare such a culmination of the plan of creation that the Almighty could say at the end as at the beginning, "Behold, it is all very good." Nearer to his heart perhaps than any other words of scripture were the words of the apostle Paul, "For as in Adam all die, even so in Christ shall all be made alive." This, in a sentence, was the complete expression of what Murray was wont to call his Abrahamic faith. To him, as to Rely, all men were included in the condemnation of God visited upon Adam, the head of the race. Christ, the second Adam, "the head of every man," having made the acts of the race his and his acts theirs, suffered justly, adequately, and finally for all mankind and in such suffering redeemed the entire family of God from the penalty of sin. To believe this was to be cleared from all sense of sin, from fear, anxiety and doubt.

In our day when the faith of the liberal has penetrated the entire body of theological thinking, it is quite impossible for us to realize what joy and uplift of spirit came to those who had this word preached to them as the message of Holy Writ. Multitudes pressed to hear the preaching of John Murray and multitudes at home turned to their Bibles again and read

them with fresh interest and a new delight. There followed everywhere a revival of practical religion. With the shadow of an awful doom dispelled from their vision the people found their voices in song and the hymns of the Church took up the more confident note of victory. With the consciousness that we are all bound together in one common bond of relationship, the spirit of charity grew apace. Another test than a sad countenance was found for the possession of religion. Neighborliness, generosity, kindliness of spirit were now found among the tokens of Christianity. The heretics rejoiced to believe with James that "faith without works is dead."

In the four years following his landing at Barnegat, John Murray visited about every important center upon the Atlantic seaboard, from Baltimore, Md., to Portsmouth, N. H. In each place his preaching was followed by a very considerable stir and many became believers in the new gospel, which, after all, was nearer the gospel of the first century than any message then proclaimed. The effect of this pioneering was soon to appear as a great movement. Murray had unintentionally initiated a religious revolution which was within a few decades to sweep far beyond his power of control. Others were to shape the theology of the movement and in that shaping it was to become a very different system from the one which lay in his mind. After him were to come those whose thinking would be preferred before his. But we should never lose sight of the fact that it was John Murray who, as one of God's great heralds of liberty and light, set a beacon in every section of the new world, and the resulting

glow directed many into the fulness of a glorious day. So epochal was the new teaching that it at once caused a new alignment in the theological forces of the world. Relly, Murray and their co-disturbers set in action a movement as revolutionary as the Reformation and as beneficial as the cataclysmic upheaval which was about to break in the French and the American Revolutions. It was impossible longer to think theologically in the terms of former days.

Men began to say that if God is to redeem His earthly family and save it finally without the loss of a single soul, then God must love the race with a love which can not be measured in human terms. The only measureless love conceivable to the mind of man is the love of motherhood and fatherhood. God is an Infinite Parent. And for the first time in the history of religious thinking the thought of the Almighty was brought into intelligible and helpful form. Such an interpretation placed within men's hands a key with which to unlock the mysteries of creation. Being a Father, God was upon the scene before any of His family came. It was by His choice, not ours, that we are here. The earth was fitted up with all sorts of agencies and powers and possessions as a home and a workshop in anticipation of man's presence. And man, having his advent in this wondrous scene, is to feed upon its fruits, to transform and utilize its gifts and in the struggle to grow strong and gain the ability to think God's thoughts after Him and thus enter finally and fully into the endowment of the sonship of heaven. The universe became sane and its meaning was uncovered to the understanding of men. Murray un-

wittingly but truly was breaking the way for Hosea Ballou, whose Treatise on Atonement lifted the entire structure of theological thinking from its foundation of the Middle Ages over on to the broad and solid foundation of the new day.

Greater, however, in its permanent effect upon the life and character of religious America than any or all of the utterances of Murray was his inauguration of an organized Church. In his itinerary along the coast John Murray came in 1774 to Boston. A group of persons on Cape Ann having been already infected with the new gospel from reading Rely's "Union," sent for Murray to visit them and preach to them. This he did and as one result came the organization of the First Independent Christian Society of Gloucester, the first regularly organized church of our denomination in the new land. The significance of this action must not be missed in the appraisals of this day. To be of lasting usefulness any vital idea needs embodiment in some outward form. Here is the ground for the existence of parties in governmental management and of Churches in religion. In the economy of truth this is the ordained way of protection and self-perpetuation. An idea of sublime dimensions is of small value in isolation. To be useful and lastingly effective it must become the property of a group whose cementing virtue is the propagation of its central thought. In the struggle for existence a bare truth has small prospect of continuation, but clothed in the habiliments of a party or a sect it is endowed with more than a fighting chance. The groups to which Murray ministered in the teachings of the Larger Faith formed themselves into inde-

pendent companies and started upon their way as free and separate communities. The power of the new gospel was thus multiplied ten fold. Into these bodies were gathered large groups of the most advanced and sturdiest men and women of the day. Deeply cherishing the privileges, the possibilities, and the promises of the new faith, its adherents stood boldly in its defense and gave generously for its promulgation. To-day in the fulness of our religious freedom we bring our tribute of gratitude to these early American champions of the Faith, the Faith which was in days of old vouchsafed unto the saints.

We are proud, as we again read that early chapter of the story of our Church, of the conduct and the achievements of our forebears. They were the heroes of their day. Their standard was ever flung from the front line trenches. And as in nearly all warfare interests other than the original issues are drawn into the fray, so it was here. Beginning as a purely theological skirmish the struggle widened. Out of bitter campaigns came an articulated and coherent system of belief. Through the necessities of the times the adherents of Universalism were drawn together in a country-wide organization many years before any other liberal forces were ready to take the field. And as the years came and fled, the Universalist Church emerged, not large, but mighty in the contribution it offered of faith, hope and courage to an ever-progressing and hence ever-needing world. With a sense of sincere pride in our past, with humble gratitude for the opportunities of the present, we face the future with confidence and cheer, knowing that the whole universe is in the care of



Marietta B. Wilkins

a Ruler whose wisdom, power and love are pledged to the ultimate triumph of righteousness, justice and peace.

What, in a closing word, was John Murray's contribution to religious thinking? It was two-fold. First, it was the introduction into America one hundred and fifty years ago of a conception of God's government so revolutionary in its character that its presence and operation caused the reshaping of the theology of the nineteenth century. And secondly it was the organization of a Church whose divine privilege it became to embody and promulgate and apply to mankind the beauties and benedictions of the Larger Faith. And we who are the inheritors of this Church and Faith, as we look forward across the next century and a half, can but plead in the words of the hymn :

“ O make thy Church, dear Saviour,
A lamp of purest gold,
To bear before the nations
Thy true light, as of old ;
O, teach thy wandering children
By this their path to trace,
Till, clouds and darkness ended,
They see thee face to face ! ”

JOHN MURRAY'S CO-WORKERS IN LOCAL AND
NATIONAL AFFAIRS

The Rev. Wm. H. Rider, D. D.

Compelling gratitude for John Murray's formative labors demands adequate recognition of his co-workers in local and national affairs.

Without these confederates, their expectancy, their solicitude, their kindling eagerness, what would have turned the broken-hearted man from his avowed purpose of peaceful retirement, into the evangelist of their faith?

Without their hopeful Rellyism — that as there was no limitation in Adam's fall there could be no limitation to the redemption of Christ — what would have led up to the Universalism of to-day?

However inadequate the recognition of our unpayable indebtedness to those co-laborers, we would not, we can not, repudiate, rather, it swells a grand note in our *Te Deum*; lacking it, the full song of our jubilee would lack harmony.

"If thou seekest his monument, look about you," reads the tablet in St. Paul's Cathedral dedicated to the architect of that imposing structure. May we not apply that inscription to the local associates of Murray? Look about you! Yonder Sargent mansion; this historic house of worship; this representative assembly enthused by the broadening faith of

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."

An evangel taken up in the world-wide humanity, the democracy of man, that will be content in no political or religious isolation, content only in a world at one after the All Father's purpose, one family of the Living God, a part in earth or part in heaven.

It matters little if the local men of a hundred and forty years ago began in universal redemption, res-



Arthur W. Peirce



Lewis B. Fisher



Leroy W. Coons



John Coleman Adams

toration, salvation, that their children moved forward to Hosea Ballou and his at-one-ment of man with God — they placed the stepping stones upward to Christ's promise of abundant life. Enough that their receptive minds gave such warm welcome to Murray that he could write, "Here my God grants me rest from my toils; here I have found a taste of heaven," or that enduring estimate, "I had traveled from Maryland to New Hampshire without meeting a single individual who appeared to have the smallest idea of what I esteemed the truth as it is in Jesus; but to my great astonishment there were a few dwellers in this remote place upon whom the light of the Gospel had more than dawned."

Not alone the wideness of the sea but something of Cape Ann granite combined to develop Winthrop Sargent and associates. When, then, Gregory brought the writings of James Rely to the Sargent home that hospitable mansion became the shrine of aspiring minds, as to-day it is a very Mecca.

The "Union," like a blazing log of driftwood on the hearth, gladdened many until that fraternal hearth became the corner-stone we celebrate in these anniversary days.

In relations with other countries, in commercial interchanges, in letters, in art, in all that is highest and best, that distinguished family have won increasing renown. With Mr. Sargent the thirty-one men and women whose names are historic open up the Articles of Agreement of the First Universalist Society in America.

These men and women, the Babsons, Lows, Pearces,

Fosters, Somes, Plumers, with like well-remembered families, encouraged Mr. Murray to a more positive preaching, an open declaration for religious freedom, arousing opposition as un-American as it was un-Christian.

You know the tragic story of persecutions, seizure of household goods, imprisonment, that only developed the perseverance of the saints who continued steadfast in the faith.

Weighed in the sealed scales of to-day, the exclusion, the social ostracism, of 1779 outweighs the selfish appropriation of the inter-denominational drive. Alas, the old beam still drops to partial privilege rather than to church interdependence.

To those Gloucester Universalists, and to them alone, belongs the exceptional honor of as brave a movement in religion as the colonial rejection of the Stamp Act.

Refusing to pay the parish tax, they drew up their Bill of Rights, and in the new hour the democracy of America announced their declaration of religious freedom.

Unmindful that Mr. Murray had been Gloucester's benefactor in the distress of that depressing year, his loyal followers were imprisoned in Salem Jail, deprived of necessary sailing material, even of household goods and wearing apparel.

This brings us to some of the many national relations of John Murray with the foremost men of the then young republic, to the distinguished esteem in which he was held by Generals Varnum, Greene, and Washington himself, an esteem as conspicuous in

President John Adams, Timothy Pickering, Thomas Jefferson and Dr. Franklin.

Having earlier than the outbreak of the Revolution won by his preaching in Rhode Island the regard of Varnum and Greene, it followed that they quickly turned to the liberty-loving Murray to become the chaplain of the Rhode Island regiments when war was declared, to which position he was appointed by Washington on Sept. 17, 1775.

Chaplain Murray towers in his military as in his religious career. One of many instances will suffice to win admiration for his humane and unofficial spirit, so grandly repeated by our American chaplains in the World War. An advance across a river was ordered. Chaplain Murray overtook a weary, sick soldier, tottering down the river's bank. Taking the private's knapsack, cartouche box, and musket, and lending his arm, he aided the distressed patriot through the waters. Already by his preaching he had attracted favorable notice, arousing petty jealousy that occasioned Washington's personal approval of his chaplain, in an order that remains to tell us of the Commander in Chief's high regard.

Mr. Murray's army associates followed him when ill health compelled a return to Gloucester. Washington himself headed a subscription for the relief of Cape Ann by ten pounds, his major general by five pounds and each brigadier-general by three pounds.

Mr. Murray's brilliant and capable helpmate, Judith Sargent, in one of her Philadelphia letters, writing to her parents, says of the society in that then Capital of the General Government: "The family of Dr.

Franklin are among the foremost of our favorers; his daughter, Mrs. Bache, says it was her father's opinion that no system of Christianity was so effectively conducive to promote the interests of society, as that doctrine which shows God reconciling the world with Himself."

Passing the observation of McHenry, the Secretary of War, "This gentleman, Mr. Murray, has accomplished a great feat since he has been in this city—next to a miracle—he has drawn Vice President Jefferson to a place of worship; not only this, but to my certain knowledge, that he has not been in any others for years," Philadelphia brings us to the Rev. Thomas Jones.

Thomas Jones, or, as the elders of the historic society, the builders of the attractive house of worship, delighted to call him, Father Jones, had, as even his opponents wrote, established himself in great favor.

Not Father Jones' long ministry of more than forty years alone, but his community influence as well, gave such men as Benj. K. Hough a saintly example in worship and civic example as a representative citizen.

Such lives illuminate the work of John Murray and his local co-workers.

This, and more, much more, but index our indebtedness. What will we do with it? Let another not of our faith answer.

On the morning after the consecration of St. Ann's the venerable Bishop Ryan, crossing the western beach, remarked to a passer on the sands, "Oh, then you are a Universalist! You have made a glorious thought a dream, a religious romance, when it should have been

a bugle call to arms. You have drifted with the tide, when like yonder craft you should have spread canvas and sailed God's great sea."

Was he not right? Is not inheritance obligation, and the larger the transmitted faith the more tremendous the obligation?

Whatever the future has in store for us will rest indeed upon the fathers' foundation, but we must build. Shun not the plan, nor the added stones. Followers of Christ, we must be cross-bearers. Paul-like, let us not count ourselves to have apprehended, but press forward toward our high calling in Christ Jesus.

Whatever else we may hold as theory, if we fail in life, in Christian endeavor, we fail as followers of him whose mission was not to redeem, to restore, to care, so much as to inspire with his divine sonship, oneness with the All Father.

Theory, compasslike, may guide us, but to be of use, we must spread our canvas — sail on! sail on!

If we are to restate our faith let that restatement be in lives made better by character, humanity, the God incarnate in His children.

No autocratic rule will bring peace; we must co-operate, stone on stone, ere the architecture of Christianity becomes complete.

Universalists should be Universalists, held to no "ism" save the triumph of God, His full and complete purpose.

Here on this old fishing stage where Pilgrim and Puritan learned the "togetherness" of life, had their troubles, and settled the colonial differences, Lowell's words come to mind:

" 'Tis as easy to be heroes as to sit the idle slaves
Of a legendary virtue carved upon our fathers' graves.
Worshippers of light ancestral make the present light a
crime;
Was the Mayflower launched by cowards, steered by
men behind their time?
Turn those tracks toward Past or Future, that make
Plymouth Rock sublime."

As the Master said, "If ye be the children of
Abraham, ye would do the work of Abraham."

THE FORWARD SWEEP OF UNIVERSALISM —
1803 AND 1870

The Rev. F. A. Wilmot

Although delving into history gives one sensations not dissimilar from viewing the gorgeous and bewildering expanse of a grand canyon spread out at one's feet, yet I am grateful for this opportunity that has led me to contemplate the thrilling and important part Universalism has played in the life of our nation.

America is not a place nor a people, but the working out on a tremendous scale of the deepest longings and ideals of the human soul.

Universalism in 1803 and in 1870 — how cold mere dates seem! Yet to the earnest seeker the portals of history roll back and reveal a line of forefathers transcendent in their service to the cause of religion free from political and theological oppression.

Let us in our mind's eye distinguish two pictures — one focusing around the events of that memorable Convention at Winchester, New Hampshire, in 1803,

and the other, the Universalist Centennial in 1870, here in Gloucester, on this very ground — the Zion, the Mecca, the Jerusalem, the Holy City of Universalism in America.

Winchester — 1803! Can I visualize the time and the spiritual interests of that period? If I can fix just two thoughts in your minds, I will be satisfied — the bigger setting of new-born America and the affairs within our own denomination.

When the Pilgrim Fathers came to these shores, they brought a desire for liberty, political and religious, for themselves, but not for others.

The old world was cursed with outworn political forms — the evil fruits of which our day has harvested.

In religion — the Protestant Reformation undoubtedly had opened up a theological breach. But new alignments of priestcraft fastened their tentacles upon the courts of favoring princes. The Lutherans in Germany, the Presbyterians in Scotland, the Episcopalians in England, give witness to this.

Our forefathers took refuge on this virgin continent not so much to establish a new order of government and religious freedom, as to have new fields in which to practise old world tyrannies.

The Congregationalists in Massachusetts became the Established Church; the Episcopalians took possession of Virginia and drove the Quakers to Pennsylvania; in all the colonies the story was repeated. Religious intolerance made a desperate effort to establish itself under the protection and privilege of temporal power.

We hold John Murray in reverent memory for his

early Universalism, but his greatest contribution to the religious life of America was not in his theology (which Mrs. Murray conceded at the time of her husband's death to be peculiar to him and to two others), but in his untiring allegiance to the cause of religious freedom.

While Murray and his loyal congregation were contesting in the courts of Massachusetts for three weary years, 1783 to 1786, "the right of the people to appropriate their contributions for public worship to such religious teachers as they might choose, being delivered at the same time from payment of taxes" to the so-called Established Church, Thomas Jefferson engineered through the Virginia Assembly, in the face of stubborn resistance on the part of the Episcopal clergy, the first law of its kind in Christendom, guaranteeing freedom of conscience and relief of people from supporting by taxation an established church, and it was this very law, supplemented in 1799 and in 1801, that Jefferson insisted should be incorporated into the first amendment of the Constitution as a prime condition of Virginia's entrance into the Union.

Whether Jefferson had come in contact with Murray on one of his extended trips to Philadelphia, or whether Jefferson had become familiar with the Universalist movement through his close friendship with John Adams, I do not know, but that he availed himself of the mental attainments of Joseph Priestley and sought his aid and praised his efforts in the cause of religious freedom, I am certain. Joseph Priestley delivered a series of sermons entitled "Discourses relating to the evidences of revealed religion" at the Church of the

Universalists, in Philadelphia, in 1796, in which he declared his belief in Universalism.

I understand from Dr. Levi Powers that a lawyer friend of his has made out a clear documentary case of Jefferson's intention of making Universalism the religion of America — undoubtedly not in the sense of the established religion, because that would be contrary to Jefferson's aim in the Virginia Revision of 1786, and in the federal amendment.

In our early struggles for liberty religious freedom could not fail to become a primary object. Universalists can justly claim a leading part in this historic struggle. Jefferson said of this supreme issue: "The legislative powers of government reach *actions* and not *opinions*. I congratulate with solemn reverence that act of the whole American people which declared that their legislation should 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof' — thus building a wall of separation between church and state."

Thus the Winchester Convention marked the beginning of an era of religious freedom, of which it gave notice in these words: "And we continue to claim the external privileges which, according to the free constitution of our country, every denomination is entitled to enjoy."

Within the denomination, Winchester, 1803, marked a striking transition in theology and church polity.

I am of the opinion that the Convention perceived but was not fully aware of the extent of a new theological allegiance.

Bear with me if again I lead you by a seemingly

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Within the denomination, Winchester 1835, there is a striking transition in opinion and action.

I am of the opinion that the Convention was not fully satisfied with the result, but it was a step forward.

round-about path to a vantage point where you may visualize clearly the theological situation in 1803.

Although the early Christian Church was Universalist, although great scholars like Clement of Alexandria, Gregory of Nyssa, Origen, Chrysostom, and Jerome were Universalists; although four of the seven original theological schools — at Alexandria, Antioch, Edessa and Nisibis — were Universalist — nevertheless from the time of the Nicene Council in 325 A. D., till Pope Leo IX smote the whole Eastern Church with excommunication in 1024, on through the years even until Hosea Ballou raised his voice, all Western Europe and the New World were under the shadow of the Catholic theology of Saint Augustine, with its morbid doctrines of the fall of man, human depravity and eternal punishment.

Luther, Calvin, John and Charles Wesley, James Rely, yes, even John Murray himself, were all preaching merely successively milder variations of Roman Catholicism.

The greatest tribute one can pay John Murray is that with an Episcopalian father and a Presbyterian mother through the hard road of Calvinism he entered into the Universalist faith.

Murray believed in the fall of man through Adam, and his redemption through Christ. This redemption was the Calvinistic atonement made universal. The salvation of the individual soul resulted from a knowledge of that redemption either here or hereafter.

Murray's followers were attracted to him by the "good news" he proclaimed, rather than by the theology by which he reasoned himself to his convictions.

On Oct. 24, 1793, Murray became the pastor of the First Universalist Society of Boston. About five or six years later, in 1798 or 1799, an incident occurred of tremendous import to all Universalists.

While Murray made a trip to Philadelphia, a young man not yet thirty years old, from his pastorate in Barnard, Vermont, supplied the pulpit of the Boston Church for ten Sundays.

This was Rev. Hosea Ballou, born in Richmond, New Hampshire, April 30, 1771, brought up in the Baptist Church, a young man of remarkable talents, a deep student of the Scriptures, a clear and forceful thinker.

The people were tremendously moved, and well they might be, for they were listening to a man who had thrown off the incubus of centuries of morbid theology, and was introducing them anew with sanity of mind and passion of conviction to the great heart of God and His love for all mankind. Once more we felt the thrill of those early Christians who were drawn to Jesus of Nazareth as drops of water to the summer sun.

Not through Calvin, but through Christ, Ballou was led to the Universalist hope.

Ballou was a Unitarian. His penetrating mind rejected the Trinity, that artificial dogma passed by a majority vote at the Council of Nicea, and laid on the table till the Council of Constantinople in 381.

Ballou rejected the Calvinist doctrine of the atonement. Christ was a special messenger from God, His only begotten son, and hence subordinate to the Father. His death was not an infliction of penalty due to

fallen man, but a voluntary sacrifice of himself in testimony of infinite love, intended to secure an at-onement between God and man, a reconciliation of man to God.

Ballou regarded the whole work of man's salvation as foreordained through appropriate means. Believing God to be impartial in His parental love, he was convinced that the decree of human salvation could not be other than universal.

Ballou had a large hearing in Boston. He spoke with frankness and intimacy on his new views. On the tenth and last Sunday, at Mrs. Murray's suggestion, a Mr. Balch announced that what they had heard was not the doctrine usually preached in that pulpit, whereupon Mr. Ballou, in great calmness, called upon the audience to take notice of what the brother had said.

This visit, which in later years resulted in the formation of the Second Society of Universalists in the Town of Boston, made its immediate impression on the Universalist denomination.

The Winchester Convention marked the transition point between the theologies of Murray and Ballou.

For the next fifty years Hosea Ballou was to be the dominant figure in our faith.

Ballou served on the committee that drew up the Profession of Belief and Plan of Church Government at Winchester in 1803, and although the substance of the report was written by Walter Ferris, there is every indication that it was influenced by Ballou in committee after reaching the Convention.

Being a protest against ecclesiasticism, it is natural



Ella E. Manning



Chujiro Kawabata



Jeremiah Foster



Roger F. Etz

that Universalism has been slow in organizing its forces.

In 1794 a Plan of Church Government was adopted for the use of local parishes.

In 1803 the Plan of the General Association reaffirmed the congregational character of separate parishes, but went further in adopting a plan for the government of the Association. This plan was rather of *laissez-faire* construction, but considering that only about forty parishes and a score of ministers were represented it proved sufficient to the task.

Such were the bigger setting of new-born America and the affairs within our own denomination at the time of the Winchester Convention in 1803.

The Centennial at Gloucester in 1870 was a time of great rejoicing. The Church had passed through the fires of controversy from within and without.

From twenty-two preachers in 1801, forty in 1813, 463 in 1840, over 650 were counted in our ranks in 1870.

At the close of the Civil War the General Convention was reorganized and incorporated, and a form of government similar to our national system inaugurated, with State Conventions meeting annually and sending delegates to the General Convention biennially.

Up until 1860 our ministers were too busy pioneering with Universalist doctrines to have much time for interest in organizing the denomination. From 1860 to 1870 a feverish period of organization set in.

The denomination had acquired church property valued at five millions, was paying annually six hun-

dred thousand in current expenses, had property interests in schools and colleges amounting to two millions, and had eighty-five thousand dollars invested in missions and charities.

Centennial year was marked by a generous outpouring of \$948,537 to the resources of the denomination.

A mighty host encamped upon Stage Fort Park, and Universalists from all over America listened to great addresses by noble souls like A. A. Miner, Mary Livermore, Edward Everett Hale, Dr. Chapin, and others.

The Universalism of Father Ballou still held sway, and with high courage and deep faith we set our faces toward the new century.

Fifty years have rolled by and we are again met to do homage to the past and to gather inspiration for the future.

1803 followed the Revolution, 1870 the Civil War, and 1920 the World War: the cycle since Winchester has been completed. Let us once more examine the fountain source of our faith. Universalism is the natural religion of America, of world democracy. We have seen one fragment of our faith worked out in Christian Science — the power of a happy mind over the human spirit and its bodily state. If so much dynamic is concealed in so small a fragment, who can measure the result if Universalism were to-day worked out as a complete system shedding light on man's social relationship, his spiritual possibilities, his true position in God's great plan?

Religion has always harked back to the past; let

us have the mental genius and the courage to make Universalism a great spiritual exploration into the unknown future.

THE JUBILEE MEETING

ADDRESS OF THE HONORARY CHAIRMAN

Mrs. Cordelia A. Quinby

Dear friends, brothers and sisters all: It is not necessary to say to you in this presence that I am grateful to be with you on this day that we are here to rejoice. It is not becoming in me and it is not my province to speak of history or records at this time, though my heart is full of them.

On the evening of September 21, 1870, was held in this church the first national women's gathering of the Universalist Church. Our mothers—the dear mother pioneers—had come up here to this Mecca to rejoice in one year's work, to give the result of the year's work, calling the organization the Women's Centenary Aid Association, to aid the Convention in raising the Murray Fund for the 100th anniversary celebration which was to take place at that time.

The report—which I have, and you may know it is authentic because it comes from the *Gospel Banner* of Maine, I was not here to report it—says that that meeting filled not only the church proper but the vestry and two churches beside. The enthusiasm and the gratitude for the year's work were very manifest, especially when the treasurer reported \$35,000 to hand to the treasurer of the General Convention.

As I said to begin with, it is not my province to go further into history, on this most auspicious day in our Church beloved. We heard something of it this morning. We are here to rejoice in the jubilee of the Woman's Missionary Association of our Church, a branch of the Church proper, and we are grateful and happy and our hearts are overflowing with tender memories for our dear pioneer mothers.

We are also grateful for the achievements of fifty years, though we are not able to report 50,000 members as we would be glad to do. That is our only regret to-day. Those of our sisters who are not members of this organization are the losers.

We are here to-day representing, instead of nineteen states which were represented fifty years ago, thirty-eight states; and instead of 1,300 members we represent 8,000 members. Would that it were 50,000. But we are looking forward to it. Not that *we* shall know about it, but remember that there are those who will. In fifty years more we shall have double what we now have, surely. Let us hope this jubilee will inspire the indifferent to seek the blessing accorded to the woman who does what she can.

Each administration that has had charge of the Women's Missionary Society connected with our Church has brought to it the most excellent loyal devotion. Each administration has given the most tender care to the trust committed to it, but no one has given better or more indefatigable work than the present administration, which has been presided over by our present president and her cabinet, Mrs. Marietta B. Wilkins.



Theresa H. Patterson



Louis Annin Ames



Susan B. Andrews



George E. Leighton

RED LETTER DAYS

Mrs. Marietta B. Wilkins

For convenience we divide time into periods, we divide it all, as it were, into sections which we call for convenience by different names. We have centuries, half centuries, quarter centuries; we have years, months, fortnights and days. Now, the seven days' space was arranged for at the very beginning of things. Also we divided our days into hours and minutes and seconds, reaching in its last division the unit of our existence, and we literally spend our days as a tale that is told, telling off the seconds as beads on the rosary of time. Perhaps this way of spacing off time is the only way in which we could grasp our task. Perhaps if we looked only at the whole picture we should be discouraged. Perhaps it is only by facing one moment at a time, that we can really do our life work.

For the most of us this thing, which we call for convenience routine, is drab enough. Sometimes there are events which seem as milestones on the journey, epoch making events, events by which we see perhaps the value of all that has gone monotonously on before. We can see that from day to day a great work has been wrought, and that in the revelation of this event vision has come to go forward. These things come as a beautiful sunrise breaks after a dark night, and the sky has cleared, presaging the new day to follow.

We call these days red letter days. Red, that stirring color which is inspirational even to the blind. "I

always associate red with martial music," said a man blind from birth. Red letter days — and few of them there are. They stand out as beacon lights. Every individual can recall the few such days in life. They come in every great movement. They come in all evolution. There were such days in our beloved Church. It was a red letter day when John Murray was marooned on our coast. It was a red letter day in 1870 when the achievement of a century was celebrated, when one of these divisions of time was marked. The future seemed bright with promise. It would not be a red letter day if there were no future, if an end had been reached. The expression seems simply to mean a bright halting place on our age-long march. We hardly ever use the expression in any other way.

It is a red letter day when after 150 years of work we gather here from all parts of our Zion to rejoice in our continued life as a church, to thank God for His goodness to us, to confess our own weakness and blunders, and to ask forgiveness for our failures.

This great message was entrusted to this small body to carry — but then, that was only God's way, was it not? A chosen few.

It will be a red letter day in the annals of our Church if we go forth from this sacred place with a renewal of our faith. It might seem that this 150 years of our existence were but preparation for the work in hand. Our Church holds the basic thought of brotherhood, and to accomplish that is our world task to-day. If we believe it we must go out from this sacred place to a real crusade, a crusade of brotherhood.

THE WOMEN OF 1870

Mrs. Ella E. Manning

You are all familiar with the story of the "69ers" which had its great climax here in Gloucester fifty years ago — when Mary A. Livermore made that wonderful presentation speech to the Convention in handing over the large gift of the women of the Universalist Church, and you may recall that at its close she proposed a collection be taken and presented to the one woman whose wonderful genius had accomplished this great result, our president, Caroline A. Soule. The response was generous — \$500 — and Mrs. Livermore, handing it to Mrs. Soule, said, "Now, Caroline, just put that in your pocket and say nothing about it."

The next picture I would have you see of our women of 1870 is that of my first view of them at the General Convention in Cincinnati in 1872. Just a few earnest, loyal women, gathered together in one of the "Amen Corners" of the old Plum Street Church, going without their midday meal because they dared not encroach on the hour of the Convention, some of them too conscientious to absent themselves from any session. Mrs. Soule presided. She was this type of woman — gentle, persuasive, and motherly — her great loving eyes drawing you so close to her you could not but feel and share her enthusiasm — she was one with the clearest vision of the possibilities of what our women might accomplish as an organized body; a minister's wife, left as a young widow with five small children and naught else, except a fertile brain and a wonderful gift of ex-

pressing her thoughts. After a few years of teaching she took to the more congenial work of writing, became the editor of *The Ladies' Repository* and a frequent contributor to current magazines and our church paper, and then was regularly employed on the *New York Tribune*, its great editor, Horace Greeley, being a personal friend of hers. All this promised a brilliant future for her, but she put it aside at the urgent call of her co-workers in this association that she devote her time and talents to the promotion of our church interests. Making her home with Mrs. Thomas, together they published and sent out over two millions of tracts, mailing them to all countries where there were facilities of distribution. They both believed so thoroughly in the "leaven" of printer's ink.

At that Convention in Cincinnati the first foreign delegate was received from Scotland. He made such an earnest appeal for financial aid and was so warmly seconded by Dr. J. L. Cantwell that an appropriation was voted him. Later it was learned that this money had been so dissipated that no substantial result was shown. A later Convention decided to withhold further aid, but some one spoke up in meeting and said, "Maybe the Woman's Association will assume the duty." I do not know what was the spirit that animated that word, but I do know that our women accepted the trust and maintained a watchful care over the Glasgow Mission just as long as those people there felt the need of us. Just as it is in all organizations, large or small there was a division, the majority not approving our entering the foreign field, and these did not renew their memberships

Our president laid down her literary work, which promised so much for her, and at the urgent call of our women consented to go to Scotland as our missionary. She possessed the right temperament to win these people in spite of the almost bitter opposition to a woman preacher, and during her eight years with them she won their love and esteem, which she kept to the end.

During Mrs. Soule's absence Mrs. Thomas, as vice-president, attended to all official matters, and when Mrs. Soule retired at the end of eleven years of service, Mrs. Thomas was elected president. As I picture her, and I knew her intimately, she was almost the opposite type of woman, I should say. Masterful, a born leader and organizer, highly educated, occupying a fine social position, she was well equipped for the place. Many thought her too aggressive and lacking in diplomacy, but not so; she proved to be the right woman in the right place, as conditions were then. She forced recognition of woman's ability to do her work in a woman's way and accomplish results. To show you her wonderful versatility, she was on the executive boards of seventeen different organizations at one time.

When the growth of our Association demanded a more democratic form of organization she said, "I am too old to undertake it, some one younger than I must do it." No doubt she had been looking over the field of her many co-workers and had decided in her mind who should be that one, and at our Convention in Worcester presented her candidate, and again her wisdom was shown forth strongly, by choosing the wife of one of our best and ablest ministers, and his assistant in the editorship of one of our best denominational

papers, the "mother in spirit" to so many of our young men then studying for the ministry.

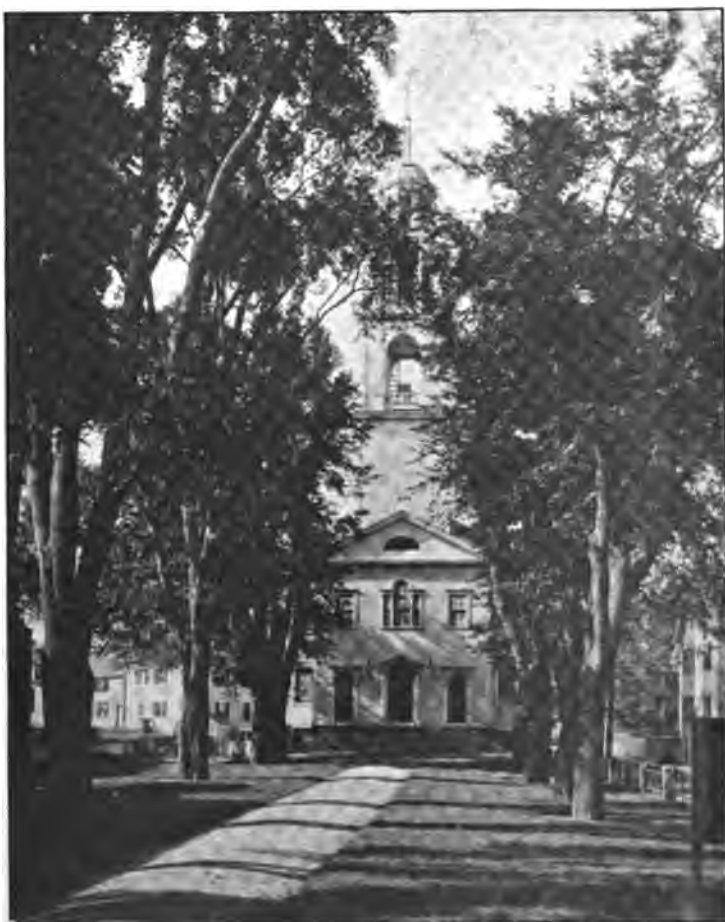
Mrs. Cordelia A. Quinby, and she is still "Mother Quinby" to a host of others. We are proud to have her with us as our honorary president. Her eleven years of faithful service gave us recognition as a band of women working only for the best interest of the Church we all loved.

When Mrs. Quinby presented the plan of reorganization there was no opposition and we have worked by that plan ever since. She has indeed been "guide, counsellor, and friend" to the members of our Association, and in fact to our whole Church.

The handling of other people's money is a very great responsibility and I know our first treasurer felt this keenly. Mrs. Martha Adams, wife of Dr. John G. Adams, was elected in 1869 to that office of the Centenary Aid Association and then of its successor, serving fourteen years, handling over \$100,000 of the funds, with not an error or loss in all that time.

My memory picture of her is as the pastor's wife as I knew her in Cincinnati and later in her own home. Our friendship was never broken.

The only memory I have of Mrs. Tomlinson, our first recording secretary, is when her home was in Akron, Ohio, and her husband was connected with Buchtel College. But you must know she was a woman of strong conviction and not easily swerved from her beliefs. She demonstrated that by her willingness to preside at that first gathering of our women. If her health had permitted, she would have served us many years no doubt.



The Independent Christian Church

Mrs. Tomlinson and Mrs. Adams were among the ardent leaders of that famous Ohio Crusade in temperance work, giving of their time and strength freely.

We realize that the mantle of service which Mrs. Tomlinson wore so loyally and earnestly has fallen worthily on the shoulders of her son.

The successor to Mrs. Tomlinson was Mrs. E. D. Brown of New York State; for fourteen years she served as recording secretary, and in her quiet, unassuming way filled the office to the satisfaction of all.

In those early years when it was so necessary to have our work correctly reported to the whole body of our Universalist women, we were fortunate in having as our corresponding secretary that genial member and ready writer, Mrs. Orphia E. Cantwell, daughter of one of our most gifted ministers, Dr. J. D. Williamson, and wife of one of our ablest editors and ministers, Dr. J. L. Cantwell. With her natural talent and such a home environment, we expected much and were never disappointed. Her records are models. We all loved her, she was a model hostess and a cordial welcome was given all who entered that charming house, a veritable "Saints' Rest" to the worn and weary ministers going up and down the land seeking pastures new.

I wish I could picture to you the many, many loyal and enthusiastic members of this association as memory recalls them, the rank and file as well as the officers, brave, heroic, self-sacrificing, "overcoming obstacles most difficult," but so intent on encouraging the women of our Church to persevere in all that would promote its growth.

That we had so many capable leaders among the

women of the seventies, I believe is because so many of them had been school teachers, from Mrs. Livermore all down the line,—the profession where one learns the art of leadership. There was one among these whom so many of us knew who has so recently gone from us, whom I would honor sincerely in my memory gallery, "Aunty Brown," whose life was given to service for the young people of her beloved faith.

We can only hope that the earnest example of these pioneers may be studied and followed by succeeding generations of our Universalist women, and that they will hold in loving remembrance all those who paved the way, remembering that it is said, "Missions are the shuttles which carry the thread of relationship around the globe, weaving the world into one web of brotherhood."

THE MEN OF THE UNIVERSALIST CHURCH OF 1870

The Rev. Henry Irving Cushman, D. D.

Institutions grow. Paul plants, Apollos waters, and God gives the increase!

I have been invited to say something of the men of the Universalist Church of 1870.

It goes without saying that the men of that period contributed greatly to the growth in all best ways of our denominational life!

But first let me speak a personal word. Graduating from Dartmouth College in 1865, I came at once to Chelsea, Mass., to study for our ministry with the Rev. C. H. Leonard, then pastor of our Chelsea church. On the first of January, 1867, I became pas-

tor of the Second Universalist Church of Cambridge, and in that church at East Cambridge I was ordained to the Christian ministry in May of that year. After a pastorate of one year and a half in Cambridge I became associate pastor of the old School Street Church in Boston, the Rev. A. A. Miner being senior pastor and president of Tufts College. In this Boston pastorate I spent six and one-half years. In 1874 Dr. Miner resigned the presidency of Tufts, and in the spring of 1875 the Rev. E. H. Capen of the First Church in Providence, R. I., was called to become president of the college, and I was called to the Providence pastorate, succeeding Mr. Capen without so much as a week's interval. In that pastorate I remained thirty-five years. In 1910, still residing in Providence, I was invited to take charge of the Homiletic Department in the Crane Theological School at Tufts College; and at the same time I became acting pastor of our church in East Providence. For ten years this has been my two-fold work. I have just resigned as professor of Homiletics, so that now, like "all Gaul," as described by Caesar, I am "divided into three parts" — pastor *emeritus* of the First Church, in Providence, professor *emeritus* in the Crane Theological School, and acting pastor of our church in East Providence. I have made these personal allusions chiefly to indicate how exceptionally favorable has been my opportunity to know the men of our Church, both clergymen and laymen, in this part of our country during the past fifty years.

And now, what of the men of our Church about the year 1870?

I may not presume to name all who were most influential in our Church at that time; nor is it my purpose to eulogize any! But I must speak enough of those names to indicate the type of men into the midst of whom I came when I entered our ministry! To begin with Boston, I may name A. A. Miner at School Street, T. B. Thayer at Shawmut Avenue, A. J. Patterson at Roxbury, J. J. Lewis at South Boston, C. J. White at East Boston, O. F. Safford at Charlestown, C. H. Leonard at Chelsea, C. A. Skinner in Cambridge, C. W. Biddle at Lynn, J. F. Powers at Malden, A. St. John Chambré at Stoughton, B. K. Russ at Somerville, and, besides, the men connected with *The Universalist* at the Publishing House on Cornhill.

In Rhode Island I may name John Boyden at Woonsocket, Massena Goodrich at Pawtucket, E. H. Capen and H. W. Rugg at Providence, and, besides, near enough to come frequently to Boston, A. B. Hervey, B. F. Bowles, E. C. Bolles, J. M. Pullman, G. L. Demarest, I. M. Atwood, J. Smith Dodge, E. H. Chapin of New York, W. H. Ryder of Chicago, Dr. Tuttle of Minneapolis, Q. H. Shinn, Geo. H. Emerson, T. J. Sawyer and E. G. Brooks of Philadelphia.

Let me name a few laymen of the same period: J. D. W. Joy, C. Caverly, H. B. Metcalf, Newton Talbot, Eben Alexander, Albert Metcalf, J. M. Jacobs, W. P. Gannett, A. J. Lovell, W. H. Hollis, B. F. Spinney, L. W. Ballou, Olney Arnold, C. E. Carpenter, W. S. Johnson, etc., etc.! But I must not extend the catalogue! Many other names I should be glad to pronounce, but these were among the ministers and

laymen whom I knew best, many of whom, particularly among the laymen, spoke to me familiarly as "Henry."

This period of 1870 was distinctive as the passage from a theological movement to more organized Christian activity. Dr. Demarest was fond of saying that in 1870 our denomination became a Church with a capital "C." In our first century Universalists were chiefly interested in the preaching of the doctrine of a world's salvation and the success of God in Christ.

In this early period many of our churches were hardly more than preaching stations. Some attention was given, to be sure, to Convention and church and Sunday school organizations. The sacraments were somewhat observed. But in the decade before and after 1870 there came a "New Departure." Three books published about this time indicate the fact: "Our New Departure," by Dr. E. G. Brooks, "The Theology of Universalism," by Dr. T. B. Thayer, and "The Old Forts Taken," by Dr. A. A. Miner. This movement was really the Universalizing of Universalism in the direction of a more inclusive Christianity. This period was marked by better organized and more business-like Conventions, by the building of new and more elegant church edifices at important centers as in Boston and Lynn and Providence, by more attention to orderly worship, assisted by Leonard's "Book of Prayer," Thayer's "Gloria Patri," and Bolles' "Portland Collection," by establishment of Children's Day and a more general recognition of the great festivals of the Christian year — Christmas and Easter!

always associate red with martial music," said a man blind from birth. Red letter days — and few of them there are. They stand out as beacon lights. Every individual can recall the few such days in life. They come in every great movement. They come in all evolution. There were such days in our beloved Church. It was a red letter day when John Murray was marooned on our coast. It was a red letter day in 1870 when the achievement of a century was celebrated, when one of these divisions of time was marked. The future seemed bright with promise. It would not be a red letter day if there were no future, if an end had been reached. The expression seems simply to mean a bright halting place on our age-long march. We hardly ever use the expression in any other way.

It is a red letter day when after 150 years of work we gather here from all parts of our Zion to rejoice in our continued life as a church, to thank God for His goodness to us, to confess our own weakness and blunders, and to ask forgiveness for our failures.

This great message was entrusted to this small body to carry — but then, that was only God's way, was it not? A chosen few.

It will be a red letter day in the annals of our Church if we go forth from this sacred place with a renewal of our faith. It might seem that this 150 years of our existence were but preparation for the work in hand. Our Church holds the basic thought of brotherhood, and to accomplish that is our world task to-day. If we believe it we must go out from this sacred place to a real crusade, a crusade of brotherhood.

THE WOMEN OF 1870

Mrs. Ella E. Manning

You are all familiar with the story of the "69ers" which had its great climax here in Gloucester fifty years ago — when Mary A. Livermore made that wonderful presentation speech to the Convention in handing over the large gift of the women of the Universalist Church, and you may recall that at its close she proposed a collection be taken and presented to the one woman whose wonderful genius had accomplished this great result, our president, Caroline A. Soule. The response was generous — \$500 — and Mrs. Livermore, handing it to Mrs. Soule, said, "Now, Caroline, just put that in your pocket and say nothing about it."

The next picture I would have you see of our women of 1870 is that of my first view of them at the General Convention in Cincinnati in 1872. Just a few earnest, loyal women, gathered together in one of the "Amen Corners" of the old Plum Street Church, going without their midday meal because they dared not encroach on the hour of the Convention, some of them too conscientious to absent themselves from any session. Mrs. Soule presided. She was this type of woman — gentle, persuasive, and motherly — her great loving eyes drawing you so close to her you could not but feel and share her enthusiasm — she was one with the clearest vision of the possibilities of what our women might accomplish as an organized body; a minister's wife, left as a young widow with five small children and naught else, except a fertile brain and a wonderful gift of ex-

pressing her thoughts. After a few years of teaching she took to the more congenial work of writing, became the editor of *The Ladies' Repository* and a frequent contributor to current magazines and our church paper, and then was regularly employed on the *New York Tribune*, its great editor, Horace Greeley, being a personal friend of hers. All this promised a brilliant future for her, but she put it aside at the urgent call of her co-workers in this association that she devote her time and talents to the promotion of our church interests. Making her home with Mrs. Thomas, together they published and sent out over two millions of tracts, mailing them to all countries where there were facilities of distribution. They both believed so thoroughly in the "leaven" of printer's ink.

At that Convention in Cincinnati the first foreign delegate was received from Scotland. He made such an earnest appeal for financial aid and was so warmly seconded by Dr. J. L. Cantwell that an appropriation was voted him. Later it was learned that this money had been so dissipated that no substantial result was shown. A later Convention decided to withhold further aid, but some one spoke up in meeting and said, "Maybe the Woman's Association will assume the duty." I do not know what was the spirit that animated that word, but I do know that our women accepted the trust and maintained a watchful care over the Glasgow Mission just as long as those people there felt the need of us. Just as it is in all organizations, large or small there was a division, the majority not approving our entering the foreign field, and these did not renew their memberships

Our president laid down her literary work, which promised so much for her, and at the urgent call of our women consented to go to Scotland as our missionary. She possessed the right temperament to win these people in spite of the almost bitter opposition to a woman preacher, and during her eight years with them she won their love and esteem, which she kept to the end.

During Mrs. Soule's absence Mrs. Thomas, as vice-president, attended to all official matters, and when Mrs. Soule retired at the end of eleven years of service, Mrs. Thomas was elected president. As I picture her, and I knew her intimately, she was almost the opposite type of woman, I should say. Masterful, a born leader and organizer, highly educated, occupying a fine social position, she was well equipped for the place. Many thought her too aggressive and lacking in diplomacy, but not so; she proved to be the right woman in the right place, as conditions were then. She forced recognition of woman's ability to do her work in a woman's way and accomplish results. To show you her wonderful versatility, she was on the executive boards of seventeen different organizations at one time.

When the growth of our Association demanded a more democratic form of organization she said, "I am too old to undertake it, some one younger than I must do it." No doubt she had been looking over the field of her many co-workers and had decided in her mind who should be that one, and at our Convention in Worcester presented her candidate, and again her wisdom was shown forth strongly, by choosing the wife of one of our best and ablest ministers, and his assistant in the editorship of one of our best denominational

can point out five fundamental elements that constitute it.

1. Shintoism.

Shintoism is the most important Japanese original religion. Shinto means "the way of Gods." The Japanese nation was by its faith created by gods. It is a primitive religion believing just what is written in our oldest mythology and histories and teaching ancestor worship. It is needless to say that such a religion can't do anything good for the modern Japanese.

2. Confucianism.

Confucianism was not a religion in its beginning, but a system of moral teaching for the superior class of people in China. It came to Nippon in 285 A. D., and has had a strong influence upon the moral and national life of the Japanese. Even now it leads a great part of the moral sentiment of our people. Confucius was one of the greatest teachers that the world ever had and he did and taught many noble things. But I can not be a Confucianist, because it is an aristocratic and legalistic system. And this is a time of democracy and liberty.

3. Buddhism.

Buddhism and Christianity are the two greatest and developed religions in the world. It came to Japan 552 A. D. and has contributed to the Japanese civilization and culture a great deal, perhaps more than anything else in her history. Yet I can not be a Buddhist, because it is a pessimistic religion. A pessimistic

religion can not lead the spiritual life of the glowing nation in the far East.

4. Bushido.

Bushido means "the spirit of *samurai*, soldiers." It was the principle of training or culture for the soldiers' class under the feudal system. In a word, I should say this is the Stoicism of Nippon. It has cultivated many noble virtues, some of them are so fine and noble as of Christianity. However, it is a system of class morals. And this is the time that all class distinctions are going to be broken down.

5. Modern science.

People are wondering how Japan has made such a wonderful progress in a half century. There are many reasons historically, yet one of them, I think, is that the Japanese have been so eager and able to learn modern science and to apply it to their life. Indeed, it has succeeded in building up the material new Japan and to break down all kinds of old faiths, but it has failed to build up the new spiritual Japan. Tokyo Imperial University is the best university in Japan, having several hundreds of students. Statistics taken recently show that 90 per cent of the students are atheists and the rest are Christians or Buddhists or Shintoists, with Christians in the majority. This single illustration can tell you what modern science has done or is doing for the educated Japanese.

I think Japan is facing her spiritual crisis in losing all kinds of her spiritual faiths and in not finding out a new. She needs a new religion imperatively.

What is the new religion for Japan? Is there any religion that can lead her spiritual life and save her in this crisis? Yes, there is but one religion, I believe, taught by a Nazarene, and nothing else in the world.

"But why does Japan need Christianity?" you might ask. I want to mention three important reasons now.

1. Religion and civilization.

There is nothing else that has so fundamental an influence upon man's mind as his religious faith. You have a right civilization when you have a right religion. We in Japan have been neglecting the right position of women because both Confucianism and Buddhism ignore them. Confucius taught that "women and mean people are hardly cultured." Buddhism says in one of their scriptures, that "women have no homes in three worlds, past, present and future," because they are too sinful. But, for Jesus, there was no distinction between men and women, even a sinful woman was a daughter of God for him.

2. Religion and human nature.

I want to say the same thing on the relation between religion and human nature. You have a right nature or character when you have a right religion. Confucius says in his book known as his "Logia" that "you ought not to express your anger nor your happiness." You have to be very sober when you are happy; you have to smile when you are unhappy. This kind of unnatural teachings of Con-

fucianism and ascetic or pessimistic teachings of Buddhism made Japanese nature unnatural and gloomy. When I came to this country I found a great contrast between the American and Japanese nature. You have more natural and happy nature than we Japanese do. So far as I understand, Jesus was a perfectly natural man who was the best friend of even sinners and publicans as well as good people.

3. Democratic movement and Christianity.

Many Western people are afraid that Japan is the Prussia in the Far East. And it seems to me that it is the focus of the criticism on Japan especially here in this country. Well, it may be true; it had been true, at least, before the great recent war. The war has succeeded, thanks to God, in breaking down not only the militarism of Prussia, but of Japan. An enormous democratic movement is sweeping over the whole country since then. But democracy needs a guide. It is not safe enough without being guided by two fundamental beliefs; the existence of one God who is the Father of all human beings in the world, the Fatherhood of God, and the brotherly relationship of all human beings in spite of any sex or classes or races, the brotherhood of man. Nippon needs the Universalism.

Well, what is the Universalist Church doing with this extraordinary chance? Telling the truth, we have just four churches, five Sunday schools, four missionaries, five Japanese ministers, one night school, one kindergarten, and one girls' home, the Blackmer Home, as we call it. That's all.

Of course, all Universalists in Japan are very grateful for what you have done and are doing for Japan Mission. But Japan, as I said, is facing her spiritual crisis. Do you think that our present equipment is great enough to meet the crisis? Can we say that we have a world religion for world service in Japan? Dr. Ayres was perfectly right when he said that "we are no more likely to succeed in Japan with such a poor and meager equipment than we would be in America."

I am very happy to learn that the Foreign Mission Board has a new plan to meet some immediate needs in Japan. But I want to call your special attention to what I have in my mind.

The Japan Mission of the Universalist Church has had thirty years' history already. And it is the most regretful thing for me to confess that I have no great works to report to you at this glorious anniversary as you may perhaps expect of me.

Thirty years means one generation. The Japan Mission is going to enter upon its second generation.

It is *time* to start it anew with a definite plan on a big scale. What do I mean by the definite plan?

We have two reasons why we could not succeed better in Japan, from my own point of view. First, we have too few churches, second, we have no big educational institutions. The church work and the educational work are the two wings of the missionary enterprise. It can't succeed with either of these missing. Therefore, to tell my plan, we need ten more churches in the important cities in the empire, and two high schools for boys and girls in Tokyo at least.

These plans mean several hundred thousand dollars.

I shall go back to Tokyo to take up my life work again next year. But I can not go home light-heartedly without assurance of your backing, because you and I are the co-workers of our common cause on both hemispheres of the world under the banner of the Universalism.

Murray Grove is the Jerusalem, if you please, and Gloucester is the Antioch for us, the Universalists. Christians in the Asia Minor heard the voice, "Cross to Macedonia and help us," and they responded to it. And a religion in Asia Minor became the world religion in two centuries in the Roman Empire. This is our anniversary of one hundred and fifty years. History repeats. Where is your Macedonia? Don't you hear a voice from the Macedonia? You did. Respond to it. Why should we not make our religion the world religion for world service literally in the next half a century?

THE EVENING SESSION

ADDRESS OF WELCOME

The Rev. John Clarence Lee, D. D.

Ladies and gentlemen, dear friends from everywhere, Universalists, and those upon whom the light of the great faith is just dawning although they may propose to continue in the fellowship of other folds: I bid you welcome on behalf of the Independent Christian Church

in Gloucester, on behalf of the oldest church organization of the Universalist faith in the world, I might almost say the oldest existing organization of the Universalist faith in the entire world, because organized Universalism is now extending itself to all lands of the earth, far, far across the sea.

I think even on this one short day, crowded as it has been with elements of real joy, you have come to realize that the hearts of the people of Gloucester are open. I have come to realize this in full abundance in my short stay. For I am a newcomer almost like yourselves. When I came here last autumn facing the certain and unavoidable responsibility of being the pastor of this church during the period of this great celebration, I was made to feel that here was hospitality unbounded, here was a welcome that came from genuine hearts of love. There came to me, I suppose, that same exulting happiness that came to John Murray when he arrived in Gloucester and wrote down in his journal: "Here I have a taste of heaven."

There were many things, I think, in which John Murray had the advantage of us. Think of the simplicity of life in his day. He was not troubled by these modern problems of transportation, the difficulty that the railroads seem to have in carrying freight and passengers. All that he needed was a sturdy horse, or perhaps he traveled in the stage coach, the lumbering old springless vehicle of that day. I can imagine his coming down over the Salem road, through what is now our beautiful Ravenswood Park that you ought to see, swinging down the stage road to Western Avenue and passing old Blemman Bridge, until at the site

of the post-office he was welcomed into the family of Epes Sargent.

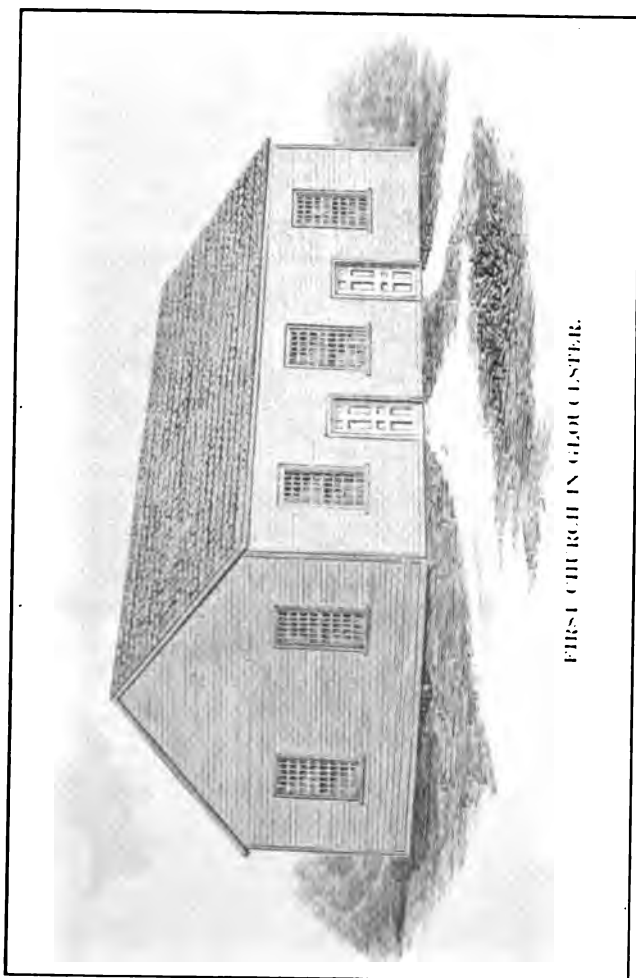
Just across the street there was that other hospitable mansion of Winthrop Sargent in which he had the opportunity of speaking to the assembled crowd of the already converted followers of the Universalist faith.

John Murray did not care for money at all. He was condemned by some of the ministers because he refused to accept collections, a most extraordinary thing, I think, on the part of a minister. He did not want to have any stated salary, but people insisted on loading him with gifts. When he sold his horse to pay for a treatise by Rely friends gathered round and promptly bought and presented to him another horse. He did not have any trouble about meals, no matter what was the high cost of living.

Here in Gloucester they have preserved a number of very interesting reminiscences of Murray and Thomas Jones. Jones was domestic, home loving. He did not like to go off on trips.

John Murray was of a different type. He liked to live in Gloucester eight months of the year, and then go off on a journey preaching everywhere. He went for his health. He said he felt better when he was working about eight days in seven.

I do not know whether John Murray knew much if anything about the golden coasts of California or had any dream of the expansion of the America of our time. But, one thing was sure. He had the vision of the brotherhood of mankind. He realized the fact of the equality of man. Everywhere he was hailed. Multitudes heard him preach. He was a leader of his



FIRST CHURCH IN GLOUCESTER.

fellow men. His heart was filled with love for all mankind.

Now, friends, from afar, from Japan across the sea, from lands in which Universalism is just beginning to dawn, friends from the North, friends from the South, friends from the West and East, on behalf of this old church of democracy, this old church of brotherhood, this church that has always held the spirit of independence, the truth that makes men free, the truth as it is in Jesus, stand fast in the liberty wherewith Christ has made you free.

Here where Murray breathed the prayer of dedication, here where Thomas Jones ministered in his sweet convincing way, here where was heard the voice of Murray, here where Henry B. Soule and his beautiful wife, Caroline Soule, had their dwelling place, here where Dr. Richard Eddy delved into the past and wrote the great story of the development of Universalism,—here may you find that which comes only from a contemplation of the great souls of Christian history, and may you carry with you, wherever you go, that which here dwelt in the pioneers, the fathers, the noble heroes of the Universalist faith.

THE SARGENT-MURRAY-GILMAN HOUSE

The Rev. Levi M. Powers, D. D.

I have lived in other places longer than I lived in Gloucester, but never have I lived in any place to which I have become so much attached. Stay here six days and you will like it, stay here six years and you will love it, stay here thirty years and I do not believe

it will be possible for you to live anywhere else. Gloucester is different from other places. It has an individuality, a personality all its own. Most communities have their friends, but most communities also have their detractors. Gloucester is different from any other community in that all who know it are friends. Those who are native born, no matter how widely they may roam over the world, look back to Gloucester as their home city. Those who visit here soon learn to love it.

There is a good reason for this. Gloucester is charmingly and beautifully located. Her beauties are inexhaustible. Her citizens are bright-minded and far-seeing. No persecutions have blackened her record. A group of forward looking, progressive people founded the first really independent church in the State of Massachusetts, so that citizenship itself has been one of its greatest assets. I believe that the fact that here in this community was established the right of each individual to the church of his choice, is the greatest asset that Gloucester has or can ever have.

There is one other thing. I have been asked especially to speak with reference to the Sargent-Murray-Gilman House. It was my great privilege to take the first step in the preservation of the house, and the story of the house is so full of encouragement that I may be permitted to state it in brief.

Four years ago comparatively few people, even in Gloucester, knew that they had one of the finest old mansions in all New England right in their midst, while not one hundred Universalists appreciated what this old house meant to our Church in its historical

significance or in the beauty of its architecture. When I decided to try to save the house I did not know whether funds could be found for it or not, and I risked losing a little money of my own on the theory that the thing that ought to be done somehow could be done. That is a pretty good theory to go on.

I soon found friends for the house, and, more than that, some very fine friends for myself, and I have gained a knowledge and interest in the fine old things of New England. So I want to say to you, when you in any community find something that ought to be done, do not hesitate to go ahead and do it, because the thing that ought to be done always can be done.

When you visit this house and see what has been accomplished, I am sure that every one of you will question for the moment why the house was not known or why any one questioned the advisability of doing it. Yet even now the great historical importance, the almost unrivaled artistic importance, of this house is not appreciated.

What I want to plead for to-day is this: See what has been done, see what must be done to realize all our plans. So far Universalist people have invested only about a third of the money that has been spent in that house. We have this splendid challenge put up to us to-day that a man — not a Universalist — says, "I will give dollar for dollar for all that the Universalists here or anywhere else in the United States give." I want a thousand of you to join as active members and I want 100 of you to leave \$100 each. That is not much. When it is finished that house will be worth \$40,000. We have had to buy three

blocks on Main Street. Look the house over and you can not help wanting to give. This may seem a strange welcome, but it is the best kind of a welcome, a welcome to share in the beautiful things we have.

Now, I wonder sometimes if Universalist people really appreciate what they have in this old church. I believe it is the most significant historic church in America. King's Chapel in Boston and the Roger Williams Church in Providence may dispute that claim, but I can think of no others that have any right to do it, and even these did not accomplish the far-reaching, widespread results that the founders of this church accomplished. But let us be generous, let us be modest. I am sure that any one acquainted with the ecclesiastical history of America can not dispute for a moment that among any ten important churches of America this must be included as one. If you consider the beauty of it, the chaste lines, the beautiful tower, the fine approach through these avenues of trees, the general appearance of this church, I do not believe you will find three other churches that compare with it. It is a wonderful historical memorial that has been preserved here.

But do you know that it is still the Independent Christian Church of Gloucester, and it belongs to the people of the community? It is not denominational. It has never been deeded to the denomination. I do not know what Dr. Lee will advise, but if I were still minister here, which I am not, I would never advise the deeding of this church to the denomination until the denomination had shown appreciation of this church by at least contributing an endowment fund of \$50,000,

so that the final upkeep of this church may be dignified and beautified throughout all time, as every Universalist ought to be proud to have it.

THE SIGNIFICANCE OF THE GLOUCESTER
CELEBRATION

Hon. Roger Sherman Galer

Fifty years ago our fathers held in this city a like celebration. It was our Centennial anniversary. Here gathered the noble souls who cherished the faith and held aloft the torch of our denomination. A half century later we of to-day, emulating their example, and summoned by our chosen leaders, gather on this same spot, in sight of this sounding sea, to commemorate the past and renew our inspiration for the future. It is our Jubilee year. With the ancient Hebrews the year of Jubilee freed the captives, canceled the debts, and oriented the chosen people into the old paths of safety and well-being. May we hope that with us the year will release the shackles that bind us to prejudice and narrow ideals and set free all our energies for the momentous struggles that lie before us. To-night these fifty years exercise over us a potent spell.

On such an occasion there are some things we can not forget. In the first place we must pay due respect to the occasion. A hundred and fifty years ago John Murray proclaimed the historic message that marks the origin of our faith in America. He was its pioneer and founder. For forty years he labored with steadfast zeal to spread the gospel of God's universal love.

In one sense Universalism is older than John Mur-

ray. He did not invent it, nor did he proclaim it in precisely its present form. When he lived, the time was ripe for a new and better religion. And yet John Murray first voiced the great message in the New World, and to him belongs all the honor due to pioneers of a new and divine movement among men.

Another duty of the hour is to review the achievements of the last half century. In the very nature of things an accurate appraisal of what has been accomplished is impossible. Seldom are the achievements of a Church set down in tables of statistics or visible monuments. Many of them are invisible, living only in atmosphere, spirit, perfume. A Church is the voice of the community speaking in terms of moral guidance and inspiration. It does not build sky-scrapers, it creates moral energy. It does not deal in dollars but in souls. Its mission is not to add to material wealth but to moral health. Religion is not merely a beautiful flower, a decoration in the picture of life. It is a producer of values, of those real and substantive values that give worth to all other things, yet whose results are largely indefinable and invisible.

Nor has there been time in our short history for a full fruitage. We can not measure the final outcome of an institution by a few years, however noisy or seemingly prophetic. Our vision must sweep across a century, perhaps several centuries, before we can see the ripening fruit of past labors.

We may, however, in these few brief minutes chart some measure of the progress that has been attained. Into the modern world with its Jonathan

Edwards theology and its Andover persecutions, our faith has entered with a broadening and transforming power. We have laid deep the foundations that rest on intellectual tolerance and moral brotherhood. If we have not enrolled millions under our banners, we have at least modified greatly the theological climate in all other denominations. Our most conspicuous success has been in precipitating the rich deposits of gold held in solution in other creeds and churches. After all, if our ideas prevail why should we complain? That they are prevailing in greater and more abundant measure as time goes on is evident on every side. If our frontiers are spiritual rather than mathematical let us be satisfied. It is far more important that Universalist truths be victorious, than that the Universalist army carry the flags of victory.

We are not forced, however, to any such vicarious triumphs. We have won many victories in our own right. We are better prepared in every way than we were fifty years ago to accomplish the purposes of our organization. Our churches have multiplied until they are on both oceans. The physical plants of our churches are growing in value, and, better still, our morale is deeper and richer than ever before. Most conspicuous of our recent achievements is the great Drive, which added more than a million dollars to our combined resources and many millions to our stock of enthusiasm. We have built up an organization and acquired a feeling of corporate unity which will greatly add to our dynamic power. Instead of scattered churches tied only by a thread of sentiment and aim, we are a compact body, uniting the streams of our

common effort and our growing zeal, and animated by a single noble purpose. We are justified in asserting that Universalism is one of the most influential agencies in directing the currents of the last century.

When John Murray landed at Good Luck and later at Gloucester, men were not brothers, nor was God the Universal Father. What a mighty change has been wrought! We have a different God now from the one worshiped a hundred and fifty years ago. For us he is a God of Love and not of Anger. The human race is one vast brotherhood. In our philosophy this is an intelligible world, and the universe a friendly home where all of God's children may dwell in safety and ultimately in happiness. We regard sin as a disease which can be cured, or an error that may be corrected. Intellectual beliefs are important but not essential for the salvation of the soul. Our faith in Jesus is not that of tradition, but a nobler and better one. He stands before us not in the garb of theological subtlety, but such a loving figure as the Gospels portray, and Raphael loved to paint.

America is celebrating this year the landing of the Pilgrim Fathers. We can not meet on any historical occasion anywhere in America this year without feeling the overpowering historical weight and influence of the Pilgrims who landed at Plymouth. It was a happy coincidence that we may link together two forces that were so potent in framing our religious history and ideals. John Murray is just half way from Plymouth Rock to this Gloucester celebration.



Photograph by Bachrach

Roger S. Galer

Both were essentially religious movements seeking freedom. Both the Pilgrims and John Murray were idealists under difficulties. Those fought against savage foes and an inhospitable climate. Murray against the merciless enemies of theological bigotry and intolerance. For the Puritan there was no romance, life was a serious and awful business. He thought art as dangerous to the state as Plato thought poets were. Yet as Grecian cultural ideals ruled Rome, the cultural ideals of the Pilgrims have molded to a mighty extent the intellectual processes and the moral standards of America.

In a lesser but marked degree John Murray left his impress on Colonial and Revolutionary America. Intolerance crumbled before his ceaseless assaults. His views of religion did much to soften down the stern outlines of the Puritan. Steadily and gloriously did he labor until he had planted the new religion securely in the unfriendly soil of New England Calvinism. And here the two are on the rocky shore of Massachusetts, milestones in human history, beacon lights in man's upward march.

I regard this celebration not so much as rejoicing over victories won, justifiable as that would be, as an earnest of victories yet to be achieved. To-night we look not only backward but forward. Universalism has a great historic past. But as genealogies do not make men, histories alone do not make churches. A Church is if anything a living, vital, spiritual force, organized for the expression of religious truths and the care of human souls. If it has proud traditions

so much the better. They may serve both as the standards of achievement and the inspiration for still greater accomplishment.

Yet it is only in the present that the Church really lives. If we are to be worthy of the great traditions and noble history which have adorned the past fifty years we must achieve something that will match up with or surpass the greatest deeds in our splendid annals. We of this age are guardians of a great trust.

As we start down the long road of the next fifty years, Universalists are fully awake to the needs of the hour. Already the trumpet call has gone forth to double the membership of our Church. This splendid celebration must serve as the inspiration meeting for this great and all-important movement. We must grow if we would succeed. It is not enough to satisfy ourselves with what the past has accomplished, however glorious. We have just finished raising a million and a quarter dollars. Let us follow this with like energy toward the only purpose for which a Church exists — the cure and care of human souls. Money is only a tool to work with. The real task is now before us. The world needs the Church as never before. Shall we attack the problem of this complex age with the archaic weapons of our fathers? Universalists, we cannot afford to lose this golden opportunity. In numbers there is power, and in organization there is efficiency. Let us sink all personal differences in face of the mighty task that awaits us. Let us move forward as a united army under the plans and the authority of our chosen leaders. When Detroit shall invite the hosts of Universalism to our next General

Convention let us come marching on from the North, South, East and West with the victorious inscription on all our banners — one hundred per cent increase in membership, for God and the cause of Universalism.

The new spirit that is everywhere visible in our ranks will make our Church still more efficient if we are only diligent and persevering. Numbers will give us more power. Let us use that power to extend our boundaries. The Church grows as its missionary spirit is fed. Let us redouble efforts along these lines, and carry our message into places that have never yet heard its saving truth.

There is a familiar saying of Jesus: "Others have labored and ye enter into their labors." The Nazarene was announcing a universal truth, applicable to all times and conditions. The present is the child of the past. One generation lives and labors and passes on to its successor the sacred fire. There is a nexus of cause and effect reaching back into the remotest past of geologic time. The sun flung out its flaming fires millions of years ago, to-day the lump of coal repeats the story. Parents toil and sacrifice for their children who enter into their labors. On this rock-bound coast John Murray issued the bold challenge to a merciless theology, and through what toils and dangers did he pass in that career fateful in the religious history of America! To-day we enter into his labors. This peaceful scene, these days of rejoicing, the tolerant spirit that is abroad in our land, are children of his spirit, incarnated by him and his faithful followers. Is it not a sacred duty to keep burning the torch that fell from his hands, as the Vestal Vir-

gins kept alive the sacred fire on the altar, that Rome might not fall? Is it not part of our solemn duty as members of John Murray's Church, yea, as members of the great human family, to build ourselves into an enduring fabric, that will justify and glorify what he wrought?

Universalists, I summon you to the patient toils, the noble sacrifices, the heroic struggles, the glorious victories, of another fifty years.

CHAPTER IX

THE EDITOR'S STORY

John Murray was sitting at a little table at the foot of the most beautiful stair rail in America, in the Sargent-Murray-Gilman House, when I called for him the next morning. He was intently examining one of a little collection of booklets, placed there for sale to the Pilgrims. "This is very interesting," he said. "The pictures are good and the story better. It is very remarkable that the early days and people should be reproduced so sympathetically so long afterward, and not less remarkable that there should be the popular response to insure the rejuvenation of this old home. The people have a right to be proud of the achievement, and I want them assured of the fact that I, John Murray, am proud of it."

And then I told him how it was all accomplished under the leadership of a man who possessed the real historic sense, besides several other varieties of good sense; how faithfully he had stuck to his task in the face of innumerable discouragements. And I told him how the promise of the Universalist Church was brightening under the development of the spirit of leadership; it was getting ready to do things in co-operation. For long years we had all been going it alone, each man for himself, but now, in the reclamation of this historic home, it was being revealed to

us that nothing worth while was impossible when we worked together. It was in this spirit that we had put over our Great Drive for money, and now we were starting a greater Drive under the name of the Murray Crusade, for members, which would be carried to success.

I do not think he quite followed me, for my language was too modern, but like the true gentleman he was, he made believe he did, and then he led me through the various rooms of the old house. It was a never-to-be-forgotten privilege, something we all should enjoy when we visit this shrine, to feel in some way the companionship of Murray himself, else we have missed the heart of the experience. Historic facts without imagination and sentiment are little more than grave-stones in the cemetery, valuable as records, but rather chilly as companions!

But it was necessary to leave the old house, for my number was on the program at the meeting in the huge tent over on the point, so outside I commandeered the automobile of one of our wealthy ministers, and climbed in with the crowd his generosity had gathered.

The day was glorified for our first session in the big tent. It is difficult to conceive of a more beautiful setting. Stage Fort Park is a rocky promontory extending out into the ocean, with the harbor on the left, in the farther curve of which nestles the old city with its ancient wharves and modern hotels. A fleet of great warships swung at anchor, while smaller boats flitted about or shot out into the sunlit ocean. The big tent and all the auxiliaries made a tented city,

through whose winding streets a procession of people from the city, in automobiles and on foot, was pouring towards the main entrance. Within the tent, which was placed so as to take advantage of the lay of the land, and bring the speaker near to his audience, was a great crowd.

As we entered, one of our young ministers, assisted by two semi-professional "leaders," was swinging the gathering crowd into an inspiring service of song, and just about as it finished some one thoughtfully dropped the side curtains and there we were in God's great out-of-doors, and the breeze from off the ocean, tempered by the sun, bathed our bodies and our minds with refreshment.

The morning session was devoted to the Universalism of the present, and half a dozen of us who are still in the harness pulled off, and over, half a dozen addresses, showing that the Faith once delivered to the saints, though in new uniform, is still in the game. We drew from this session the conviction that, stated in modern language, the essential principles of Universalism could take their place in the front rank of the aggressive Christian forces which are to reconstruct the world.

It was an inspiration to speak to such a congregation. Of course the big crowd would not arrive until Sunday, but to one who in his student days has preached to seven, and even in maturity looked into the faces of seventy oftener than more, to face seven-hundred as we did that morning was an inspiration. And to think these are all Universalists, who by their coming here certify to their enlistment in the

Murray Crusade for a greater Universalist Church!

It was a responsive audience, keen in its attention, and discriminating in its applause, rather chary of its cheers for soaring oratory, but quick to detect and recognize the elemental ideas which are to leaven life. And this was true of every meeting throughout this historic series.

When we came together in the afternoon we were in a mood to listen to those who could tell us how to do it. "Universalism in Operation," was the theme operated on by five wise men who had had more or less experience in the laboratory method. And the verdict to which they came without a dissenting vote was that the essential principles of Universalism, in some form or other, constituted the determining factor in the sane development of education, the ministry, in world problems, in religious freedom and in philanthropy. Now that is some stunt for any system of philosophy or religion. I agree with these wise men with all my might. What I can't understand is why men believing this thing do not say, *Therefore* the thing for us all to do is to make Universalism available for all the world, all peoples and nations. It seemed to me as I listened that the very foundation of a world-wide missionary campaign was being laid, and necessity was laid upon us all to follow these prophetic leaders to our logical destiny.

Nothing astonishes me more than the vast amount of speaking which can be packed into a congregation, before the congregation revolts! Three hours in the morning and three hours in the afternoon, with nothing but an occasional hymn, sung to jazz time,

to break the monotony! But I think the Lord helped us with His great throbbing sea. When we were tired, we had but to turn our eyes to the vasty deep, and the voice of man was hushed with the whisper of the Master, and sometimes it seemed to me that the touch of the sunlight on the glancing waves was making music for the soul. Anyway, there was not a bit of weariness as we came to the late afternoon interlude, and there was the stimulation of anticipation, for in the evening we were to play while others labored to place before us in splendid pageantry the story of the beginnings of our Faith and Church.

I was very curious to see the effect on Mr. Murray, though I was already discovering that the John Murray of 1770, whom some were praising, some pitying, some patronizing, but all exploiting, did not exist outside of the old books. He was revealing to me again, what he showed me down in Jersey, some entirely new notions of the future life, which we must recognize. Where we had thought him "fixed in an eternal state" together with everybody else, I found him laughing at such a notion, and telling us our one worry in this world should be about our disposition and ability to keep up with the procession over there! "You tell your young men for me," he said, "that they are very slow; the only way they can ever seem to be progressive is by getting off the path and making a disturbance in the underbrush. Life," continued he, "is quite as vital and progressive in that other department of the universe as it is here. We grow just as fast, we think just as rationally, we feel just as warmly, in fact, we whom you think dead,

are very much alive. You think to startle me with your clumsy and noisy hydroplanes, when for centuries each person over yonder has had his own pair of wings!"

I thought it would not be necessary to explain the pageant to this progressive Shade, and so led him to our good seats half way up the side of the magnificent amphitheater which nature had builded for just this occasion. From there we could look down upon the grass carpeted stage, and beyond to the titanic background of tumbled rocks which lifted from the water an irregular sky line. As the daylight departed, the great round moon came up from the sea and shed a gracious light over the scene, which was presently made spectacular by powerful searchlights from all the warships. No one who witnessed this co-operation of lights can ever forget that night by the sea.

Then from out the background shadows, while a band of musicians hidden in the shrubbery began softly to play, there came from the interstices of the rocks, first a great choir of many voices, and then from all directions flocks of dancing girls fluttered in and out among singers and performers, the decorative feature of the picture which else must at times have been somber.

The First Episode is the first verse of the poem, which tells in spectacle, song and dance, the story of the lonely pioneer and watcher of Good Luck. Thomas Potter waits the coming of the messenger of Good News to all men. Amid all the distractions of unsympathetic companions his faith never falters, and

at last comes the reward in the vision of the brig *Hand-in-Hand* borne by irresistible winds to his shore. And then John Murray comes ashore and is met by this prophet of the Larger Faith, and challenged to duty, and being held by a divine power he yields and preaches the first Universalist sermon. It is a wonderful picture, as illuminated by the action of the pageant. It is a living verse of poetry, illustrated with several strikingly beautiful tableaux, set in the rocky grotto and brought out with strong vari-colored lights projected from openings among the rocks.

Next the scene shifts to Gloucester, where by brave and loyal friends Mr. Murray is welcomed as their preacher. But here a note of tragedy is introduced, when religious intolerance and bigotry inaugurate the physical persecution of the new preacher. With the dancing spirits of love come the black demons of hate to incite the people to rage against John Murray, and he is only saved from disaster by the protection of his loyal friends. Eventually he is honored by George Washington with a commission as chaplain in the American army, but the persecution continues, and he suffers every humiliation and pain. Nevertheless he persists in his endeavor to establish the Gospel of Love, and to win for his Church and all other churches freedom, and, finally successful, he marries Judith Sargent, and the pageant ends with the marriage hymn and a glad dance of joy.

The lights were out and I could not see the face of my companion, but I heard the sigh of satisfaction, and knew that the poetic nature of John Murray was

gratified even if his rational nature was not quite satisfied. We found our way back to the city in sympathetic silence.

In my room I thought it over, and after seeing it again the next night, I thought it over some more. Of course there were crudities in it, and lapses from historic accuracy, but I came to the conclusion that as none but a poet can create a pageant, so none who hath not some of poetry in his soul should ever witness one. It is like a piece of great music which requires not only the great musician in its execution, but those who are responsive to great music to listen.

We can well be proud of this spectacular climax to the great Pilgrimage. It will remain with us as a gigantic tableau, on which the lights of heaven and earth played and burned it into our memory.

CHAPTER X

THE SECOND DAY — UNIVERSALISM OF THE PRESENT

GOD OUR FATHER

The Rev. A. Eugene Bartlett, D. D.

In Egypt, in 1904, a saying of Jesus was discovered, so profoundly true that none need doubt that it was uttered by him. Possibly it was a part of the Sermon on the Mount, that in abbreviated form is preserved in the Gospels. This is the sentence: "Let not him who seeks the Father cease until he find Him, and having found Him, let him be amazed, and being amazed he shall reign, and reigning shall rest."

The words are a fresh phrasing of the greatest thought Christ gave to the world. There is nothing in all his teaching that transcends in truth and beauty this simple statement — God is our Father. It brought to the wearied, doubting world, new faith, new love, new life! Aye, it does to-day, bring new faith, love and life! Paul felt the tremendous force of this new thought of God, when he made the profoundest statement to be found anywhere in his writings — "There is one God, and Father of all, who is over all, and through all, and in all." Whittier has the echo of the same thought in his lines —

"All is of God that is and is to be,
And God is good; let this suffice us still."

Understood, His Fatherhood overcomes all doubt, destroys all sin, cures all sorrow, and makes in human society such revolution that all barriers are broken down and the kingdom of God at once established in the minds and hearts of men.

If we may as a denomination lay claim to distinction, if we may, not in arrogance of pride, but in conscious humility, say, "Who hath so great a God as our God!" it is because of the fact that we have made some applications of the doctrine of the Fatherhood of God. Beginning in the Eastern States and continuing in ever widening circles, our denomination has emphasized the meaning of Fatherhood when applied to the life continuing beyond this earthly existence. In this department of thought we have created a revolution, but through evolutionary processes. Stupendous changes have been wrought, more far-reaching, more sanative, more ameliorating, than we are likely to know. The world has been *amazed*, as Christ proclaimed, at the surety of His love and the possibilities of His redeeming power.

In this new day of our Church, do we seek a new and larger program? In this hour when we are re-consecrating our lives and our substance to the cause, do we ask for a new inspiration and a larger duty? Here is a program sufficient to enlist all our interest; here a challenge to grip all our imagination and harness all our power. Make now, new and living applications of the Fatherhood of God!

To really appreciate Fatherhood one must first have learned a little of the meaning of Infinitude. Human words have to be used to define Divine facts. There is a continual danger that we shall make and keep an anthropomorphic God. Now the word "father" has become in our daily usage a very familiar word. It carries with it the thought of accessible home and kindred. It is so human a word, so bounded and interpreted by man's experiences, that only by real effort of the mind, only by intense application of the spirit, are we able to enter into the thought of an Infinite Fatherhood.

God! Let us think of the head of the Universe as reverently as did the copyists of old, who, before they wrote the Divine name, washed and changed their clothing, took a new skin and a new stylus and with a prayer inscribed the sacred symbol. How can he who takes the holy name flippantly upon his lips attempt to comprehend what it is to have God for a father? The appreciation of the idea will come only to the reverent and the pure of heart.

Man's thought of God has been enlarging through the years, and to that thought our own denomination has made and is to make its contributions.

Once in man's thought God did His work in four thousand years; now the millions of years of creation go uncounted. Once upon a German cathedral it was recorded that the world was created on a certain morning at half past eleven. Once men who had long looked upon man's littleness and man's failures, believed for one little dizzy spell that God's patience was less than a mother's and God's perseverance less than a devil's.

Then John Murray and his followers, reviving the thought of Christ and Paul, told the world once more that the Master was right when he proclaimed God to be a father. In the early days of our denomination that thought came with the dazzling effect of lightning on a dark night sky; men were amazed and dwelt upon the great consummation. They thought of glory as immediately following death. They shortened the redemptive processes and perhaps forgot the patience of Him whose holy footsteps are revealed upon our earth. They did not reflect that a God who would take a million of years to make an earth fit for His children would be likely to take some time to finish their souls. The great message of the early Universalists was that God did not cease to be a father when the child crossed the line. Perhaps now we need in our Church the challenge of the Italian patriot, Mazzini—"Slumber not in the tents of your fathers, the world is advancing, advance with it."

The evidences of His methods as we view them in our earth and trace them in generations of history is not only of the certainty of right ends but also of slow and deliberate processes. The making of a man must be of greater moment to God than the creation of his home. An intelligent human mind resents the idea of a God who will determine success or failure in three score years more or less; and I think the same sane mind will reject the idea that bliss and heaven for all creatures will come as soon as the line is crossed. We know that many men are far from being ready for heaven when they leave us here. Fatherhood reveals the persistence of love that will not let go or cast



Elmer H. Capen



William H. Rider



Levi M. Powers



John Clarence Lee

Pastors of the Gloucester Church

out, but it also argues a patience that demands thoroughness that can not come about by fiat of sudden change, for character is not decreed but developed. For my own part I believe in hell here and hereafter just as I believe in heaven here and hereafter. Rather I believe in many hells and many heavens here and hereafter, but at the last as God lives every hell shall be purged of its iniquity because every child has been made clean every whit. Is it consistent to believe anything else? If multitudes of men die with hatred and selfishness in their hearts will not they carry hell with them into any world which they may enter? Conceivable it is that God by one act could rid the universe of evil, but then He would have, not moral, but non-moral beings; but every record of earth and every experience we have had shows that He desires us to be like Him, to have intelligence and morality. If our Church to-day can explain the inevitable deductions from the thought of the Fatherhood of God, it will overcome much of the hostility to our former teaching that has sometimes been content to make broad generalizations about the ultimate destiny of mankind.

Consider with me for a few moments the inspiration from the idea of God's Fatherhood, for that is even more important than it is for us to consider how the idea has grown and broadened in the years.

You have some doubts; you are not an agnostic and far from being an atheist, but your imperfect knowledge and your broken experiences have led to some doubts. In the gradual understanding of God's Fatherhood is the only solvent of doubt. As the child leaves much to the earth parent and yet does not lose

trust, so we come to leave much to the Father and yet gain in faith.

Have you been lonely? Has the life that made your life worth while passed from sight and touch? Have possessions taken wings and carried comforts with them? Up speaks the Master —“ I am not alone, the *Father* is with me.” Mark you, not the Omnipotent One, not the Ruler or Creator, but the Father. Sense His Fatherhood and no loss is great, no loneliness can overwhelm you. Oh, have you been going in and out, in listless fashion, since he died, going to your work in the morning and your bed at night, going to your worship on a Sunday, as though there were no light and no joy in the world? Look up! He, the Father, speaks to you! There is light; there is joy; it is well with him who went and it shall yet be well with you!

Science is bringing some new confirmations of our belief in immortality; but science as yet does not bring for average minds convincing descriptions of life over there. We yet see through a glass darkly and not face to face. It may yet be generations before we can converse across the line. There is a curiosity about conditions over there that is unwholesome, that results in needless worry and an unabating fever of unrest. In the thought of the Fatherhood that curiosity is abated. Absolute trust in His Fatherhood as the guiding principle of life brings peace. We no longer ask for petty details of one whom we trust; we can leave much and yet not fear. We leave the instruction of our children to wise teachers and have no cause to doubt; shall we not leave the further tuition of our children who have been advanced to the second room

to the kind Father? An Infinite Father knows how to select the right teachers, knows how to arrange the most helpful experiences. It is well with your child.

Having thought a little of the inspiration that flows from the thought of Fatherhood, let us behold it illustrated in life, let us see just what it does mean in some human lives and so may mean in ours.

Now if this man of big business has never come to understand the meaning of the Fatherhood of God, if God is only a power beyond him with whom he does not have to do except on Sundays or when he dies, or for looks' sake when he marries, he will but maintain a truce with labor. But if he follow the thought of Christ he will know that no man can have God for a father without having man for a brother. For him, the strike and the lock-out will be no more. He will discover that the miracle of efficient co-operation is brought about not so much through increasing wage as through increasing justice and additional kindness.

My Father has made our home so varied as well as beautiful and there are so many folks worth knowing who are living in it, that I count I have not spent a summer wisely and well unless I see some new section of it and find new friends. I have just been down north to Newfoundland, the little known land of the spruce and the fir, of many rivers and myriad lakes that vie in beauty one with the other.

There I came to know Harbor Jim and to appreciate as best I could his brave and simple philosophy. Harbor Jim is a fisherman like most of the Newfoundlanders, a man of forty, bronzed by many days of fog and sun at sea. His house is no larger, his furniture

no better, his children no brighter, than those of the average Newfoundland fisherman, but ask any one who knows and he will tell you that Harbor Jim is different. Some call him more fortunate, others say he is lucky, but I think he has a better philosophy and more real religion. You may like to know how he obtained his name. His mother gave him the "Jim," but his fisher neighbors gave him the addition of "Harbor."

Bob McCartney accounted for it in this way: "You see, Jim was always a daring fellow. He'd always take a chance, 'specially if some one needed him. He's been in more storms than any man of his years and he always makes the harbor, safe and sure. The women folks have come to feel somehow if their men go with Jim, they'll come back. Why, in the worst weather we've hed in ten year, when it turned cold and then foggy, he just come through the harbor gate as slick as though 'twas as wide as the broad way." (St. John's harbor entrance is only two hundred yards across and it takes a brave man sometimes to make it on a stormy night.) "That's how we come to call him Harbor Jim, and anybody that lives yere likes Jim."

At first Harbor Jim didn't care to talk to me beyond the price of a quintal of codfish, but by and by his mind eased and his tongue loosed and he talked freely.

"How did you succeed in coming through the storms? They tell me, Jim, you have seen a good many and gone through them well."

"You see, it's this way, sir," he said. "There's no accidents happen to a fellow who trusts and looks and listens. First of all, I believe that this is *His*

world and it's a good world. He's put fish in all the seas, if it ain't one kind it's another. I believe in prayin', sun or rain, wind or fog. Some fellows only pray when its scudding, racking weather, but I makes it a habit, sir. Thinks I, He must like to hear from us children, jest as we like to hear from ourn. Then when it does look dark and gets nasty, why, I'm somehow ready and know how to pray. If I don't know the way and it's dark, I ask my Father and He's always answered thus far. One of two things always happens, either He sharpens my eyes or He lifts the fog, maybe only a fin's worth. He can do either and it is as well one way as the other, whether He lifts me or the fog.

"Misfortunes? Well, I have had 'em, but they never bore me down, for I always found my Father had a way of showing me what He wanted me to do with them; and when you don't mope and wait, but just get up and do something with them, it is surprising how they have a way of turning into blessings. Leastwise so I have found it.

"Then I don't expect fried flippers every day, but only in the spring of the year." (Flippers are the paws of young seals, considered a delicacy by Newfoundlanders and commonly found in the spring.)

"Were you ever sick, Jim?" I asked.

"I have had the rheumatics, fever and all. But He helped me out. Hung on quite a while and bit hard, but some of the time I could sail. You see I didn't ask to be cured all of a sudden; for it don't do to ask too much. I just asked to be able to do my work and not grunt. Folks can't be well, some folks can't, all the while, maybe the Lord don't pretend to in-

terfere with every stomach-ache, but He gives grace to bear as well as strength to heal.

"But I was near keeled over when little Jim was took. He was my little boy. Pardon me, sir, but I used to think how as I saw him playing he looked like the pictures in the book of the little Son, *His Son* in the carpenter shop. He took sick; I prayed hard, but he just slipped away, it was his lungs, the Grenfell doctor said.

"At first I couldn't bear it easy, then I come to think, It's my Father has him. Grandad God, the little fellow called Him, and He must know. He must have work for little kids like him, and I can trust my Father in this as I have trusted Him before. He'll lift me outen the fog, I said, and sure He has and it's all right and fer the best, sure."

I wanted to hear more, I had questions on my tongue's end, but in Newfoundland they have neighbors, as we seldom have here, and one came and ended our talk. It was near bed-time and Harbor Jim was tired with the day's fishing and perhaps as well of my questioning, but when, following the knock, a man came in and asked if he would sit up with a sick neighbor, Jim shook his weariness away just as a Newfoundland pup shakes away his inclination to sleep when he hears his Master's voice calling.

By the way of parting he said to me as he drew on his oil-skins and went out into the drizzling rain, "My Father is here and He calls me."

I know of no greater message for an awakened church or a re-born man than these words:

Our Father is here and calleth us.

HAS THE WORLD OUTGROWN CHRISTIANITY?

J. M. Tilden, Litt. D.

The biggest task before us right now lies in the definition of the word "Christianity." There is a game played by young children, where, by a series of eliminating questions, the name of any object in the mind of the leader can be ascertained. The first question usually is, "Is it animal, vegetable or mineral?" Neither this nor any other question of elimination will bring us any nearer to a definition of Christianity that will be at all satisfactory. It must be attacked from the direct front and not by a process of elimination.

What, then, is Christianity? Not merely a dogmatic belief, for this is too general and includes too many whom we do not wish to have associated with the word. It can not be defined as that enormous body of followers of the teachings of Christ, for Christianity is something bigger than *man*, hence bigger than any body of men.

Christianity is an unrealized Ideal, a spiritual perfection approached in proportion to the willingness of the individual to accept, as his own, the precepts of the Great Master, Jesus Christ.

In the early days of Christianity, with Christ himself the Teacher, and even after this, when the apostles continued the work, it would seem that Christianity could easily have been realized by this first hand application. The perspective was too close, however, and great as was the opportunity and marvelous as was the teaching, yet the world soon in reality outgrew

the great Ideal of Brotherhood and the Golden Rule. No sooner was it outgrown, however, than the inevitable new light shone from somewhere; a misfit world refits itself, not to the Christianity of yesterday but to a broader Christianity, one nearer to the true light and one nearer to the spirit of the real Christ.

Thus we see an ever-changing world, differing in people, in religion, in politics, in thought, and in every division of human endeavor. We see, not a changing Christianity, but a Christianity ever so big, so perfect and so unattainable, that each new light tends not only to clarify the atmosphere of yesterday's problems and to increase the joys of to-day's accomplishments, but to surround the follower of the Master with the knowledge and belief that to-morrow's revelations will bring new joys, nearer to the true Ideal and with it new anticipations of the possibilities of perfect realization.

It was my happy privilege a few weeks ago to ride over the Alleghany and the Cumberland Mountains of western Maryland and southern Pennsylvania. The drive was no different from any ride over a range of low mountains. Perhaps it was the restfulness of the scenery without the habitations of man, perhaps the relief after several days of strenuous work, perhaps the climatic conditions of rain and fog, that brought nature itself closer to us than usual. At any rate, for fifteen hours, other than to commune with nature in the most reverent silence was impossible.

First a green valley with perhaps a tiny, far-distant village added to the picture; then, over road conditions unknown to any other part of the world, we soon found ourselves at the top of a mountain. It is foggy, a



Auditorium and Headquarters Tents

drizzling rain is beating down upon us, but the sense of altitude seems to overcome the apparent handicap and we forgot all but the grandeur of altitude, fog and rain. Suddenly a dazzling light appears above us — no, we have merely gone on and through the fog or cloud, which it really was, and landed again in God's own sunshine. But what a picture! Amidst billows of fog and mist below us we see scores of mountain peaks like so many islands in an ocean of expanse with incessant motion, absolutely without sound, however — the true climax of the motion picture.

But the picture changes all too rapidly. Suddenly it is foggy again, for an audacious cloud has crept up back of us and holds us in its cold and viewless grasp. Another change in the picture; while we are beginning to accustom ourselves to this new condition, suddenly at our feet a crevice in the very cloud appears. The crack opens slowly and, wonder of wonders, a chasm appears extending from the mountain top to the valley miles below, from which we have just come. There, below us, is the green valley, the tiny village in the distance, all framed by a wall of mist and — but it is gone, the fog has filled the gorge, and almost as suddenly we are again enveloped in a cloud, catching ourselves looking at one another in the unexpected absence of anything else to look at. Words are inadequate, we are too full of God and nature to speak after the experience of the past few moments, and too much overcome by the grandeur and the magnificence of the pictures to appreciate them.

Indeed was that the true appreciation of ideal, for one who could go through such an experience and not

understand the sublimity of nature and the greatness of God certainly is unappreciative of his *own* ideals. Thus must the modern disciple be ever on the alert to grasp the present opportunities, which are indeed as fleet as the drifting clouds of the mountain top. Always have we the fogs and the mists about us, but just as surely as we will, are they broken and we see before us the peaks that we must attain if we are to live up to our obligations and our ideals. How easily can we draw our own picture from the mountain view; hardly a bit of imagination is necessary to see the ideals of Christianity in the peaks ahead and selfish, short-sighted thoughts in the fog and mist.

Christianity, then, ever variable but ever upward, becomes the closer attainment of the ideals of Christ within man — the nearer perfection that one attains, the nearer is it possible for him to attain.

If then all this be Christianity, what is the other half of our great problem — “Has the world outgrown Christianity?”

What is the “world”? What do we mean when we say the *world*? Is it animal, vegetable or mineral? For the child it is all three, but for the thinking man and woman it is as incomprehensible and as measureless as Christianity itself. Not only can we see the world's changes by the generation, but by the year, by the month and, yes, oftentimes by the minute. A modern editorial writer on the subject of the changing world has shown us many of its follies.

For generations Americans have admired and honored men of achievement, of progress and of success

Our captains of industry were hailed the world over, our railroads were the greatest, our banks the strongest, our boats the fleetest, our manufacturers the most progressive. These great men were looked to for leadership in our great American problems; given responsibility, they always accomplished the desired result. Nobody ever looked grudgingly at their attainments, or jealously at their successes. It was quite fitting and proper, too, that this opinion should obtain, for these leaders were themselves, like the ideal America, self-respecting, upright, and independent. He respected himself, hence had respect for others.

Material, yes, but we are a material world; all our intimate concerns are material, our bodies, our health, our joys and happiness are material. But there were ideals too. Liberty and fondness for industry were the gods we worshiped.

This was all but yesterday. Compare this with the psychology, the American spirit and morale, of to-day. It does not require a pessimist to recognize the rapidly changing world. The difference is just as marked and even as startling as when, on the mountain top in a drizzling rain, the sunshine of a higher altitude suddenly bursts upon us. The tendency to-day is suspicion instead of admiration. Every man who by his own effort has achieved success beyond that of his fellow men, is deemed unfair until he is proved otherwise, and we often nowadays continue in our original opinion even in the face of proof.

Fortunes have been made and success accomplished by questionable methods, hence we immediately brand

as bad or crooked all daring, energy, foresight and industry; in short, the very qualities that we openly praised and admired yesterday, we condemn and suspect to-day.

We call it democracy, human betterment, but I wonder if it is the same spirit of democracy that inspired our fathers on this stern and rockbound coast to sow seeds of joy and happiness between the rows of sorrow and suffering, the harvest of which has given us the real democracy of to-day. I wonder if unworthy servants are not to-day despoiling the trust of democracy that was our heritage.

Indeed this is a changing world, and how can we define it? And yet without a definition of our problem how can we solve it? In short, we have idealized our ideal, and the answer or the solution lies as ever in *leadership*, so essential to progress and to life itself. The world will not be perfect till life is perfect, and life will never be perfect till man is perfect. Here, then, lies the statement of the problem and in the statement we see its solution — the problem becomes *the perfection of man*.

Oh, for that old time devotion to an ideal, when people believed good and hard, when they knew their ideal was right. Let me read to you just a few lines from a letter received only a week ago from a nice old lady friend. She lives in a Universalist Home in the Middle West. Aunt Lucy is known by every Universalist from Pittsburg to Denver, and not only the words she uses but the Christian thoughts expressed and her poetic expression is the solution of the big problem of Christianity and the world. Aunt Lucy writes:

I appreciate your kind letter; for a man with so many calls upon his time to stop and chat with an old woman is very flattering. One thing, however, was a bit displeasing to my vanity, that was being addressed as "Miss." Why should you mistake my prim, precise manner as an attribute of spinsterhood, when for forty years I've been testing the world's goodness to the widowed woman? I find, however, that the world has been better to me than I to it, for a retrospect brings forth many times where selfishness interfered with better world's service. They are beyond recall and as I have no time to spend in regrets, I'll try future improvement, and there's no better place than in an Old Ladies' Home.

While you are at the Shrine in Gloucester next week and saying over your rosary, name just one bead for me, a prayer of thanksgiving that in John Murray we had a man with the Christ-like spirit to stand firm for his convictions that have meant so much to me.

My mother's grandfather was one of the earliest followers and I have a letter in which he exhorts his children not to be carried away with "any of these man-made creeds" and especially to avoid the noisy Methodists.

What a feast you all will have in Gloucester, intellectually, spiritually, and socially. I'll have to hitch up my spiritual aeroplane, and hover over Gloucester for a few days and mentally share with you the good things you are enjoying. Wishing you and the Convention all God-speed, I am sincerely yours,

AUNT LUCY.

This letter has the true spirit, modernly and poetically expressed. This is a day of aeroplanes, so why not with Aunt Lucy hitch up our own spiritual aeroplanes and mentally hover about the ideals that we know lead in the direction of world Christianity? The

world has indeed outgrown Christianity, but Christianity will never outgrow the world. Christianity will grow within us as we are able to see it individually, and its ideals will always be ahead, shining as beacon lights so that we, in Aunt Lucy's spiritual aeroplane, can attain them as we will. Thus and only thus can Christianity and the poor old changing world keep in a close and sure harmony.

Christianity and Universalism will grow apace just as fast as we will let them. All they need is faith and leadership. To-day we have the faith, and the developments of the past three or four years show that we have the leaders, so let's be ready when the orders come to obey, and then enjoy the pleasures of a Universal World.

THE NEW BIBLE AND THE NEW REVELATION

The Rev. Frederick A. Bisbee, D. D.

The largest and purest piece of literary radium in the possession of the human race is the Bible. The largest and purest piece of spiritual and ethical radium in the possession of the human race is the Bible.

Covering a period bounded not even by generations and centuries, this book, the common possession of all, has been shooting forth sparks of light and heat, igniting the mind, kindling the imagination, and warming the heart of humanity, and yet it remains undiminished in its glory and power.

The story of its origin, its preservation and its unparalleled service approaches the miraculous, and puts it in the class with those great personalities whose in-

fluence defies the destructive hand of time and death, and the sinister attack of the living.

The centuries record the history of all that is mighty in human achievement. Great empires and lordly rulers have come and gone, and are going, majestic monuments have been raised to perpetuate ambition, the glare and glow of flame has flashed across the ages, but all have passed, while this book remains in undiminished glory to breathe the breath of life into the soul of man. The marvel of the Bible is its inexhaustibleness. The ages have read it, but all succeeding ages turn to it again; the preachers and commentators have let no word escape their scrutiny, but the sermons and comment are forgotten, while the Bible serenely awaits other preachers and commentators, coming thirstily to it as to a perennial spring.

Our attention is focused at this time irresistibly upon the period covered by this one hundred and fiftieth anniversary we are celebrating.

From the beginning there have been new Bibles and new revelations in nearly every generation, and sometimes more frequently, just according to the regency of the spirit of progress, which the Bible itself, more than any other one factor, fosters. The printing press gave the world a new Bible and a new revelation, the translation into the vernacular gave the world a new Bible and a new revelation, the unchaining of the book from the pulpit gave the world a new Bible and a new revelation, and yet, through all these and a thousand other changes, the essential Bible was preserved unmutated, and continued its life-giving, life-guiding and life-serving office.

When John Murray came to America, one hundred and fifty years ago, the position of the Bible was practically static. Excepting for individual and more or less isolated groups of scholars who were in a class by themselves, the average man believed that the Bible was the actual word of God, written under the inspiration of God and therefore infallible, free from all error, whether of doctrine, of fact, or of precept; the thought, language, and even the punctuation, were God's, and therefore accurate and authoritative. It is an interesting fact recorded in the appendix to one of the editions of the autobiography of Murray that when he outlined his beliefs about certain doctrines he had nothing to say about the Bible; he did not believe things about the Bible, he believed the Bible, and he was representative of the state or stage of mind almost universal in all Churches. The Bible was the word of God, adamant in its fixity.

And yet the great distinction of Murray and his co-workers is the fact that they made a new Bible and a new revelation. They were ostracised and persecuted as disbelievers because they evolved a wider vision of the future than did their critics. But I would have you bear in mind that regarding the authority of the Bible they stood on exactly the same ground; this "word of God" was not to be broken or even bent, and positions theological were to be established simply by piling up scriptural words and sentences, chapters and books. Under this method the whole great system of Orthodoxy was evolved, against which the prophet of the Larger Faith revolted. And Murray met the dominant forces on their own ground, and defeated



Theodore A. Fischer



A. Eugene Bartlett



Henry R. Rose



Charles A. Alden

them. He made a new Bible by simply regrouping the word blocks, and producing a new revelation so radically different there could never be any future harmonizing. John Calvin had taken this same literal word of God and made it reveal "election" as the process of God in fulfilling His purpose, and he proclaimed that all for whom Christ died would be saved and no others. John Wesley took this same Word of God, unelastic as it was, and made it reveal that Christ died for all men, though many might wilfully reject that salvation, and then came John Murray, using exactly the same Word of God, simply in new combinations, and he announced as his new revelation the logical conclusion of this titanic syllogism, *therefore all men will be saved*.

This question of salvation but discloses the method by which a whole new system of theology which was destined to revolutionize the religious world came into being. The new revelation came when Murray made a new Bible out of the old, not by changing but by regrouping the different fixed parts.

But Murray builded better than he knew. His mind was fixed upon the ultimate outcome of universal good in some far eternity. He not only clung to his Bible as the literal Word of God, he retained very largely the whole system of Orthodox theology and terminology, simply insisting that the logic of it all meant ultimate universal salvation, which conviction separated and made him distinctive in the Christian world.

I have dwelt thus at length upon this incident not so much because of its historic appropriateness, as be-

cause it is illustrative of the process of the making of new Bibles, and the evolution of new revelations.

There have been many new Bibles made since the time of Murray, some during his time to which he bitterly objected. Hosea Ballou made a new Bible. With the emancipation of the mind from slavery to the idea of verbal inspiration, another and more important step was taken in disclosing the treasures of the Scriptures through reverent and wise interpretation. And this was soon followed by the Historic or Higher Criticism, which to many seemed to foreshadow the ultimate destruction of the authority and value of the Bible, when in fact it was but making a new and better Bible, which was to make a new and better revelation, fitted to the needs of the new and better age which is the triumphant product of Bible forces at work in the world.

Generally the methods and conclusions of scientific criticism are accepted to-day, at least by the leaders of all Churches, though often accepted reluctantly, and the criticism has shifted from the destructive to the constructive purpose, and none need fear it, least of all the Bible itself. For out of brutal abuse, microscopic scrutiny, and almost universal neglect, this Book of books has not only endured, but lived and grown, and is to-day, as heretofore, the chief factor in the world's salvation.

But it is a new Bible, and brings a new revelation. The old Bible of olden days, and as it is still read and believed by masses, must of necessity be destroyed. Destruction is a necessary precedent of construction in this field as in all others, but it is the destruction of

the grain of wheat in the ground that dies to conserve and multiply its own life. As long as there is insistence upon the verbal inspiration of this book, the growing culture of the mind of the world, and the increased sensitiveness of the human heart for which the book itself is responsible, must revolt against the puerility, the irrationality, the inconsistency and the cruelty which indicts God and renders man hopeless in the presence of his most sacred interests. Dr. George A. Gordon says: "Among intelligent people the Bible can never again be what it has been, the complete and infallible authority, from its first page to the last, upon faith and practise."

To those who gather here all this is self-evident, and I am using it but as the background against which to show the new Bible with its new revelation. The old Bible, not destroyed, not even crippled, but, by the wisdom of the student and the affectionate effort of fervent hearts, freed from the restraints of ignorance, the drug of tradition, and the chains of intolerance, stands free for the glory of God and the service of man, no longer an idol to be worshiped, no longer a master to be supinely served, but the servant of God sent to minister to man.

And its ministry is universal. In spite of the fact of the lapse of popular interest in the actual Book, which we must all acknowledge, the ministry of the essential Bible is more widespread than ever before. The spirit of all literature worthy of the name is Biblical. Its life-problems and its solutions flavor the popular fiction. History is made vital through its connection with the Scriptural story. Its own sublime poetry is

but sung in different keys in the verses of to-day, and modern philosophy but paraphrases the philosophy of this sacred library gathered in the long ago. If people no longer hold the veritable Bible in their hands and pore over its life-giving message, thousands of currents are bearing in thousands of forms the essence of its elemental truths into thinking minds and feeling hearts.

It is an interesting query as to why the new and better Bible which experience and scholarship have given to this age has thus declined in popular favor, and is no longer conspicuous in the home, the state and even in the church. And one reason is already hinted at in the recognition of the many other channels through which it is projecting its message into the world. Another reason for the lack of public interest is to be laid to the charge of the ministry for its perfunctory and altogether wretched public reading of the Scriptures. People are neglecting the Bible because the ministers themselves have neglected to steep themselves in its spirit and can not project to others that which they themselves do not possess.

Still another reason for the decline of interest in the Bible as a whole, is found in the fact that so many individuals and organizations have abstracted one or more specific elements of this old book and specialized them to the neglect of the balance. There is not a fraternal order in existence that must not trace the source of its worth to its connection with the Bible, from which it has drawn a life-giving principle, and then magnified and adapted it until it becomes its Bible! Study the program of the British Labor Party,

one of the wisest and most far-reaching community visions ever proclaimed, and you will find that every specific step it takes is scriptural in direction, every principle it announces is a Bible principle. By the selective process a new Bible has been made, carrying a new revelation, and yet, though this may and will take the place of the old in many minds, the Holy Bible remains the inexhaustible source of all good things in human relations.

The International Association of Rotary Clubs, which stands for about everything that is good and wholesome and worth while, has made a new Bible of eleven short chapters, and every one of those eleven chapters is taken bodily from the Bible, all unconsciously perhaps, but such is the fact, and those eleven short chapters will be substituted by many for the old Bible.

Then there are individuals, ministers especially, who select some one great idea or ideal, and isolate it, and then so magnify it as to obscure the balance of the Bible.

But all these things are factors in the retirement of the Bible from its former conspicuous place, and while they may be channels for the wider distribution of the message, there is a serious import in the decline of companionship with this Friend of the Ages. Man can not cut loose from the sources of the spiritual any more than he can from the sources of the physical.

There is a situation in this present that is illuminating. There exists to-day what is nothing less than a financial debauch. Money in such abundance has come into the possession of the American people as to take

away their reason, and the thoughtful must face the future with apprehension, for money is not self-propagating, and this period of mad extravagance which has diverted everybody from the thought of production can only end in panic, poverty and suffering, when the collapse of this fools' financial paradise comes, as it will.

And analogy suggests that the spiritual forces now distributed through various agencies are one and all derivatives from the Bible, and except they be renewed at the primary source will weaken to destruction. There is no thoughtless threat such as might have belonged to the earlier Bible, but just the statement of a natural law of supply and demand.

And the new Bible with its scholarly interpretations, with its wealth of literature, with its clarified history, with its noble dignity of expression, and with the unparalleled riches of inspiration which it holds and imparts, is entirely adequate to the demands of the new age.

The dominant impulse of to-day is towards human service, and towards community of service. We like to think that we have cut loose from the thralldom of the future life, of which we can know so little, and desire to know how to live here in our relations with each other; we are therefore stressing this thought and counting it something new and unattached to the past. But now a student of conditions and of the Bible has written a book, showing that the entire program of a real sociology for which we are striving is found perfectly outlined in the Bible, reaching from Genesis to Revelation. In this book, "The Bible as a Commun-

ity Book," the Rev. Arthur E. Holt, Social Service Secretary of the Congregationalists, not only maintains his position, but shows the new Bible and its new revelation at work.

The attitude of criticism which is destructive assumed by so many unauthorized by training, which is so largely pure presumption, is perhaps more irritating than effective. But it is common! It is so spectacular to smash something, and especially something clothed in the dignity of age or sacred association, and so people are very brave in the presence of the unretaliating. They make a large noise and flash some pyrotechnic glow, and then disappear, leaving as it were a few fly-specks on the reflector of a Minot's Ledge Light!

But all honor to the honest critics, and to the sincere searchers after truth. Yea, even to the superficial and thoughtless fault-finders, for out of these adverse activities there emerges the new Bible transformed from a book of mystery to the Book of Life.

The new Bible is, then, the soul of the old in a new body, or rather the old body made luminous by the clarifying process of sincere and scientific scholarship, the old body made efficient by being freed from the restraints of ignorance and superstition, so that this immortal soul of truth can function not less in revealing God and the future, but in revealing the way, the truth and the life to men of the present.

And it is competent. Its greatness needs no eulogy. It comes into what some one in the *Atlantic Monthly* calls "this Bible-starved nation, as the formative model of English literature." The most cultured of our peo-

ple must turn to it with more and more satisfaction as they realize its elemental perfection, and it requires not a superstitious, but an intelligent, faith to see in the harmonious selection and arrangement of these many books from many different times and places and authors into one Book which ages of brutal persecution have failed to destroy or even disintegrate, the hand of a divine purpose, working through divine laws to a divine consummation. So wide is its field of service in its adaptability, which is as mysterious as it is marvelous, that it has honored place in the halls of learning, and is the comfort and consolation of the slave in his cabin, though he may not read the printed word. It lives, and breathes the breath of life into the souls of men in the tropics and in the arctic regions, in the busy marts of commerce and upon the world's playgrounds. Wherever there is honesty and fair-play, wherever there is integrity of character, purity of motive, unselfishness of action, and a vision of unfolding life, there, far in the background it may be, but there is the Holy Bible, in the highest sense the Word of God.

We have this new Bible, and we who are gathered here can take just pride in the part our own people have had in the making. Among the really great Bible scholars of the world, we must name Orello Cone, who came to the task with all the equipment of the scholar, with a disposition sweetly sympathetic and a mind beautifully honest, to help to build the new Bible four-square to the world. And at another extreme of our field we must name Thomas Potter, the old sailor-farmer, who knew not how to read the words, and yet



Stage Fort Park

they revealed to him the largest vision of God's benevolent purpose. Time forbids the naming of others of our faith who have made their contribution. But it is here, and in its new form it is to be rescued from obscurity and neglect and spiritual purpose to sway mankind to righteousness, peace and happiness.

There is no getting away from it any more than there is a way of being freed from the need of material food. If in no other way, we are all vicariously dependent upon it: we may not touch it with our hands or see it with our eyes, but through another's handling and reading it is constantly speaking to us, setting our little lives in their proper relations in this great universe, and taking us into partnership with God in creating a real kingdom of heaven here on earth.

The new Bible is the emancipated Word of God, to work through men, for men, until all know how to live their lives as Jesus lived his. And a vital part of its new revelation is the loosing of the Christ-life into motive and directing connection with the world.

Already we are seeing the glow of the coming morning when, in the light that never was on sea or land, we are to realize that Creation is a success, that God has not failed and will not fail, that Christ did not live and die in vain, that man is elementally worthy and will sometime turn from the husks to dwell and serve in his Father's house. Already in the dawnings of religious unity, economic, and even international peace, the new revelation of the new Bible is being fulfilled.

These things would we quicken, and hasten the coming of the Lord of truth and the servant of peace,

and therefore I plead for the replacement of the Bible upon the throne of power. I plead with those who have made the Bible new, not to feel that your task is finished when you have destroyed the old. We must not destroy the perennial spring, but purify it, filter it, and connect it up for the present day needs of man. Replace it on the pulpit for intelligent and sympathetic reading. Brush the dust from the old family Bible, and bring its divine message into the home. Crown this new old Bible with glory and honor, for it is a living Creature and speaks the words of life.

IS HELL A MYTH OR A REALITY?

The Rev. Henry R. Rose, D. D.

Is hell a myth or a reality? Hell is the most diabolical myth that has ever tortured the human brain. It was conceived in savagery, born in paganism, and propagated by heathenism, masking under the name of the Holy Roman Empire. For over four hundred years after Christ the important leaders of the Christian Church never taught the doctrine of hell. Clement of Alexandria and Origen, the greatest thinkers and teachers of the early Christian Church, taught universal salvation. The Latin scholar, Jerome, says that until the year 400 most of the Christians were believers in Universalism. It was not until Latin Christianity, led by Augustine and Justinian, overcame Greek Christianity led by Clement of Alexandria and Origen, that the doctrine of hell, in the sense of literal fire and eternal torments, superseded the doctrine of Universalism.

I am glad to say that a great change is taking place in the Christian world. More and more the leading preachers of the orthodox denominations are taking a stand entirely away from this thought of fire and brimstone and eternal torment. The *New York Herald* says that there is a slow but sure gravitation throughout America toward the doctrine of universal salvation.

What has wrought this great change? What has brought this wonderful dawn of a new day against the black night of ancient paganism?

First of all, *a modern interpretation of the Bible*. As long as men believed that the Bible was true from cover to cover, and infallible, especially the teachings of Jesus, it was impossible for us to make any progress along this line. But now that we have brought modern reason and learning to the study of the Bible, as we have to the study of all great books, we find that it contains contradictory sets of passages. On the one hand, those that teach eternal punishment in fire. On the other hand, those that teach that this fire will eventually be quenched, and that all men by going through its purifying process will be saved.

How are you going to reconcile the two sets of passages? You cannot, any more than you can reconcile black and white. How then are you going to dispose of them? By believing only those that are in accord with the nature of God and the mission of Christ. John says that the nature of God is love. He does not say that it is justice. Justice is an attribute of God, but love is His nature. Jesus, speaking of his mission, says, "For the Son of man is come to seek and to

save that which was lost"—a universal Saviour. As "God is love" and as Christ's mission is to save all, you compare the passages bearing on the question of the future world and accept only those that are in accord with the loving nature of God and the Universal Saviourship of Christ.

Take such passages as, "The soul that sinneth, it shall die" (Ezekiel 18:20), and compare it with: "Though your sins be as scarlet they shall be white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18.) You choose the latter rather than the former.

Take the passage, "Whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, and neither in the world to come." (Matt. 12:32.) Compare it with these words of Jesus: "Father, forgive them, for they know not what they do" (Luke 23:34), or the words of David, "He will not always chide, neither will He keep His anger forever." (Psalm 103:9.) Again you accept the latter.

Take the passage, "These shall go away into eternal punishment, but the righteous into life eternal" (Matt. 25:46), and compare it with: "I, if I be lifted up from earth, will draw all men unto me." (John 12:32.) You choose the latter.

Take the parable of the final judgment—on the right, the sheep; on the left hand the goats. (Matt. 25:31-46.) Compare it with the parable of the good shepherd, and mark this very careful and inclusive assertion of Jesus: "Other sheep I have that are not of this fold. Them also I must bring; and they shall

hear my voice, and there shall be one flock and one shepherd." (John 10: 1-16.) You choose the parable of the "one flock." A flock includes all the folds!

Take the parable of Dives and Lazarus, with the great gulf between the good and the bad, interpreted by so many preachers as being a hopeless gulf, and compare it with the parable of the prodigal son, who went down into the gulf of sin and selfishness to its very bottom, and yet came to himself, and you accept the latter. If there is any parable in the Bible that portrays the unceasing love of God, the merciful mission of Christ and the final recovery of the most wicked and abandoned soul, it is the glorious parable of the Prodigal Son!

Thus, a modern handling of the Bible compels you to take those passages that are in accord with the love of God and the mission of Christ, and leave the others, or explain them in some other way than their literal meaning.

In the second place, this change is occurring because of a *scientific knowledge of the world*. John Fiske said that no orthodox creed of the past fits in with the theories of the universe to-day. When men knew nothing at all about the earth, or the interstellar spaces, when they smelled the fire and the sulphur from beneath, it was easy and perhaps natural for them to people the darkness out there with devils and demons, and to think that underneath the earth there was a place of eternal torment.

Now we know every part of the globe, and we know a great deal about the interstellar spaces. We have

sent our soul into the visible and invisible some message of the after life to tell, and our souls have come back to us, and have said, "There is no *place* of punishment. You, yourself, are heaven or hell. The kingdom of heaven or hell is within you."

Another thing that has brought about the change has been a *better knowledge of the human soul*. It is impossible to punish a human soul forever! This entity is a very adjustable entity. Put the soul into what might be described as hell, and by and by it will adjust itself to it and be happy. Have we not found souls in a hell on earth — in the slums of a city — and yet absolutely contented, and doing their daily work, as you and I do ours?

The soul is also a very ingenious entity, and it would change its hells into benefits. It would find a way to transform hell into heaven if it had to live there forever! Father Taylor and Ralph Waldo Emerson were great friends. Father Taylor was a Methodist. Somebody said to him, "Do you know that Ralph Waldo Emerson is going to hell?" "Well," said Father Taylor, "if Emerson goes to hell, it will change the climate of the place and turn the tide of emigration that way."

Then another thing that has helped the Christian world to come over to our ground is the clearer knowledge of the *responsibility of God*. Years ago, the kings could do no wrong. Therefore the King of kings could do no wrong. If God desired to predestinate some to eternal happiness and some to eternal misery, that was His affair. The Great King could do no wrong! He was an irresponsible character. To-

day we believe that kings can do wrong, and we believe that the King of kings would do wrong if He condemned even one soul forever to eternal torment.

But God knew this long before we began to discuss it. Way back in the days of Abraham He uttered these words, "Shall not the judge of all the earth do right?" Malachi put these words into his mouth, "If I be a father; where is mine honor?" The responsibility of God means that the fires of hell shall eventually be quenched.

Another great reason for this wonderful change has been the *preaching and teaching of the Universalist Church*. For one hundred and fifty years we have been a little body but great hammerers. We have given America three great evangelists — John Murray, Hosea Ballou, and Quillen H. Shinn. We have given America preachers whose brains were keen and intellectual, and whose eloquence and logic were convincing. Men like Atwood, Bowles, and Chapin, and my predecessor, W. S. Crowe. Men like Charles H. Eaton and Almon Gunnison, and that great inspirer of my early ministry, Alonzo A. Miner. Men like Leonard, Sawyer, Patterson, and Pullman; not to mention the preachers now living, still maintaining the eloquence and power of the Universalist pulpit unabated. The Universalist Church has given America some of its greatest Church historians and brilliant theological thinkers — men like Hosea Ballou, Ebenezer Fisher and George T. Knight, and that incomparable and tender man William G. Tousey. It has given our country some of its best Biblical critics — men like T. B. Thayer and Orello Cone. We have editors worthy to stand shoulder to

shoulder with the best religious editors this nation has produced, men like G. H. Emerson, I. J. Mead, and Frederick A. Bisbee. Side by side with these men we have had a glorious laity, holding up their hands, men of probity and standing in their communities; and women of power and vision, who by their lives have commended this gospel to the millions.

I know that there have been broad men in other religious bodies who have helped to liberalize our nation. One of my inspirers in my college days was Phillips Brooks of the Episcopal Church, a believer in universal salvation. Then there is Henry Van Dyke in the Presbyterian Church, Washington Gladden and Newell Dwight Hillis in the Congregational, and other liberal thinkers, I have no doubt, in the Baptist, Methodist, and other pulpits. But the Universalist Church has been the gulf stream which has been the warm, pervasive spiritual influence that has quickened all the life of this continent along this shore.

But we believe in punishment. The fourth article of our creed says: "We believe in the certainty of just retribution for sin." We teach that punishment will take place here or hereafter. It is absolutely unavoidable. "God is not mocked. That which a man soweth that shall he also reap." "Though hand join in hand the wicked shall not be unpunished." This Church does not stand for easy morals and a happy-go-lucky heaven. I would say to all the world: Instead of the Universalist Church being a menace to religion and morals, it has been and is a blessing. We do not believe in sacrificial salvation. We do not believe in deathbed deliverance. We do not believe that you



Frederick A. Bisbee

can live as you please, and then go to heaven, i. e., become a noble and fully developed character, if you repent at the last moment.

"Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny." But we go farther than our Orthodox friends with that quotation. We do not say, "Reap a destiny and you can never change it." No. Start on your destiny, if you please, but when you find it is in the wrong direction, take a train and come back to the right depot and start over again! My authority for the view that all punishment is remedial is St. Paul: "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. Now no chastening for the present seemeth to be joyous but grievous, nevertheless, afterwards it yieldeth the peaceable fruits of righteousness unto those that are exercised thereby." (Hebrews 12; 9-11.)

The Universalist Church stands in the world for the doctrine that you can never lose the human soul, or punish it forever. It can not, by any possibility, be annihilated. It can not, by any method, be punished eternally. Universal salvation is the only possible outcome.

There are two passages in the Bible that can not be successfully contradicted from our point of view without rejecting the language and defeating the mission of Jesus Christ. One is the parable of the Prodigal Son. It is Christ's portrait of a soul gone clean down to the bottom, yet incapable of losing itself. Let me briefly sketch that young man for you. He was one of the finest products of Jewish culture. The Jews

believed that it was wrong to eat the flesh of swine. Now, Jesus wanted to paint for his hearers a picture of the utmost degradation, and he pictured that finely nurtured and rich Jewish son of a noble family sinking so low that he was not only willing to feed the swine, but to eat that which the swine ate. Imagine yourself, if you can, a Jew, and think of eating that which the swine ate! It would mean to you that you had reached the limit of degradation. So the prodigal was at the very bottom of his existence. What did he find down there? He found his divine self! "He came to himself." And he returned to his father and the right kind of life.

Jesus must have been a Universalist, because in his conception no man would ever get down to the bottom of his being without finding himself — finding the intrinsic beauty, glory and power of his soul.

Then, also, there is a passage in Peter which says that: "Christ, after his death, went and preached to the spirits in prison which aforetime were disobedient."

That is a very important passage. It has been overlooked or sidestepped or mistranslated by the Orthodox Church. Orthodoxy has painted over the threshold to the grave, "Leave all hope behind, ye who enter here." But when you thus read of Christ's going down into hell and bringing his message of salvation unto those confined therein, you find that he would write over the grave, "Take every hope with you, ye that pass through this open door." This passage means that there is probation after death, and is our Biblical warrant

for believing in the possibility of evolution and salvation in the world to come.

We are also supported by *experience*. The worst men have often become the best. Tertullian and Augustine, who gave the doctrine of total depravity to the Christian Church, were unprincipled men before they became converted to Christianity; and now they are canonized as saints by the great Church of which they were members. John B. Gough was a man in the gutter, wallowing there, a besotted drunkard. Yet he became the apostle of the great movement which has given America universal prohibition. Jerry McAuley and Michael Dunn were criminals from the time they were boys; but they were absolutely transformed by the power of Christ. They saved, during their lifetime, thousands of others who had also been brought up in crime and vice.

My friends, the one Church in America that knows the most about the worst, the Church that works among those who are lost to society — I refer to the Salvation Army — has adopted as its great slogan: "A man may be down, but he is never out." Yes, experience is on our side.

Then comes modern psychology. We are studying this curious entity called the soul scientifically to-day. Do you know why many men sin? Not because they are bad; because of the dissociation of their personality, because of split consciousness. Men do things that are wrong at times because they are impelled by a second or third personality over which for the time being they have no control. What are we doing in modern

psychology? Why, we are taking these split personalities and we are bringing them together and making them one again. There is not a psychologist, in this land or any other land, who does not believe that every human soul could be clothed in its right mind and its right senses, if we only knew how to restore the mechanism of the brain to its normal condition.

Then the mothers of the world are with us! When you have the mothers you have the world! Children may forget their parents, they may turn away from them, but parents never forget their children or turn away from them. That is one reason why I believe in universal salvation. God is a father, a parent. He will never turn away from His children, no matter how bad.

"If God be with us, who can prevail against us?" It is God's purpose to save the whole human race. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life." (John 3:16.) Not only is it His purpose, it is His determination. "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else. By myself have I sworn, the word is gone out of my mouth and shall not return. That unto me every knee shall bow, and every tongue shall swear." (Isaiah 45:22-23; Romans 14:11.)

A minister came to an old Scotch woman who had been faithful all her life, and said: "Janet, after all God has done for you, if He should decree that you should be lost, what would you say?" The answer came, "I would say, 'According to His will,' only I want to add that God would lose more than I would."

Why would He lose more than she? Because God would lose His character, while she might lose her happiness. Not only that — God would lose Himself!

The mystic, Angelus Silesius, was right: "God can not live an instant without me. He would give up the ghost if I should cease to be."

Stand at the mouth of a river flowing with its pollution into the ocean. What does the ocean do with the pollution? Transforms it into clean, pure water. Hath not the great ocean of Eternal Love power to take the life-stream from its source, muddy and dark, and make it pure again? Great God, methinks that good must be the missionary of eternity! Evil shall die like dung around the roots of good or climb converted into fruit. Good the beginning; good the end shall be.

It is a great occasion, my brothers and sisters, this one hundred and fiftieth Anniversary of Universalism in America. We do well to congratulate ourselves on our great past. I do not forget other denominations in the least. I would give praise to all the magnificent men and women in the pulpits and out of the pulpits in the other churches who have helped and are helping to bring the modern world on to the ground we have always occupied, but I cannot forget the glorious past of our own Church, in which I was reared as a boy and to which I have dedicated all that I have and am. Small in numbers, to be sure, but great in influence. Minorities are never large, but they sway the world. The saddest day in human history was the day when the Christian Church turned away from

Clement of Alexandria and Origen, with their system of moral and universal salvation, to Tertullian and Augustine, with their system of sacrificial and partial salvation.

Since that time it has seemed that Christianity was succeeding. As a matter of fact, Christianity has been failing. In the most enlightened Christian nation in the world, in these great United States, there are 60,000,000 people who are not members of any church; and of the 40,000,000 church members, a Presbyterian elder said to me sadly, "20,000,000 are lukewarm."

The failure of Orthodox Christianity is due to the fact that its theology rests, to speak plainly, upon a colossal lie—a partial God, a partial Christ, and a partial salvation. If there is any hope for Christianity, and the world, it lies in the Church that bases its theology upon a colossal truth—a universal God, a universal Christ, a universal morality, and universal salvation.

So let us take courage, and thank God that we have something yet to do in order that the world may be brought back to pristine Christianity, to the teachings that made these humble men of the apostolic period the mightiest religious forces of their time. They were evangelists, every one of them, on fire with the vision of one family of mankind—universal brotherhood, and one destiny for all—universal goodness. And when the whole Church gets this vision, Christianity will take on a new lease of life and the wide world will be swept irresistibly and joyously under the banner of the Christ.

PROGRESS ONWARD AND UPWARD FOR
HUMANITY

The Rev. Charles A. Alden

In the summer of 1914 I was working as Morning Hour lecturer on a Chautauqua circuit. Among the great speakers of the regular program were Dr. Frank W. Gunsaulus, of Chicago, who in that eventful month when the stormcloud of world war broke, was talking on "War Against War," and O. L. Kiplinger, Chaplain of the Indiana State Prisons, who was talking on "The Mending and Remaking of Men." It was my privilege to recommend to Dr. Gunsaulus that he try to hear Mr. Kiplinger's lecture. This he did and the next time I saw him, he was still aglow with the thrill of it. Among other things he said was this: "I've got my text for my first sermon next fall, from that lecture." I asked him what it was and he replied: "Experience worketh hope."

There is the whole story of our human progress, that Chaplain Kiplinger, telling in a very simple, humble way the story of his own work with the men who had been imprisoned for crime, could thrill the great preacher with a new light on the familiar text: "Experience worketh hope."

We gather to celebrate the vision of John Murray, spiritual brother of Thomas Potter, shaking hands with him on the coast line of a new world. The message that John Murray built and the meeting-house that Thomas Potter built were both the outgrowth of this same thought: "Experience worketh hope."

The Universalist Church is still Thomas Potter's meeting-house out in the woods. It still blazes a pioneer trail for the kingdom of God. True, it has many churches multiplied from the original organization of the first one here in Gloucester. But the ties of its membership are scarcely tighter than obtained in whatever congregation assembled in the Thomas Potter meeting-house. No one has ever dreamed of calling our General Convention a super-government in these days when men seem most afraid of that.

Some one has said, "Success is one per cent inspiration and ninety-nine per cent perspiration." The Universalist Church has overworked the one per cent. It is fortunate for humanity that its progress is not entirely dependent upon the Universalist Church, but on the things that lie back of this Church. We did not invent these principles. We only discovered them. We have in a very meager, unspiring way, enunciated them. We have been overwhelmed with the marvel of our own revelation, have hidden our faces from its glory like Israel of old. We have made the same mistake that Israel made. We have thought ourselves the chosen of the Lord, and like Israel we were justified in thinking so. But the common mistake has been that we thought we were chosen to *be* something, whereas we, like Israel, were chosen to *do* something. Like Israel, we also have waited for the Lord, instead of waiting on Him.

Yet we have officially proclaimed certain discovered principles for the form or substance of which we need neither to make apology, nor feel any shame. As our American colonials declared in government cer-

tain truths, maintaining that they were self-evident, when nobody elsewhere had even dreamed of their being truths, to say nothing of their being self-evident; so our denominational colonials proclaimed a new gospel, whose message we have later framed into five simple declarations. These are "self-evident truths."

There isn't a nation on the face of the earth, no matter how autocratic its present *regime*, that isn't on its way to the fundamental, self-evident truth that, speaking as to government, "All men are created equal, endowed with inalienable rights, and that government derives its powers from the consent of the governed."

There isn't a denomination on the face of the earth, no matter how autocratic its present *regime*, that isn't on its way to the fundamental self-evident truths that, speaking of human beings, "God is our universal Father, Jesus Christ our one leader and authority, the Bible contains a revelation of God, sin reaps its natural consequence of punishment, and that the immortal souls of men sometime arise and hie them back to their Father's house, where there is bread enough and to spare."

We have not failed in the discovery of self-evident truths, which we declare, though we come far short not only of the glory of God but of our own accepted mission in declaring the self-evident truths which we discovered.

Let us, then, on this occasion speak of the progress of humanity, of which we, as to census, constitute a limited membership. But let us speak for the larger mass which is, in the main, yet inarticulate and, at the best, is possessed of a partial vocabulary. And lest

that seems to voice a conceit, quite unintended, let me say that we bespeak nothing for ourselves that we do not propose for all humanity, as a common heritage, regardless of belief or unbelief.

The basis of human progress is the nature of God, with whom we have inherent unity of life. Our humanity is human because Divinity is divine. The wonder of getting "down to brass tacks" is that we find the points are all alike.

The Scripture starts, saying: "In the beginning, God." Our Winchester Profession starts, saying: "We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God." Our later statement starts, saying, as the key-note of our official declaration, "The universal Fatherhood of God."

This same key-note is the one teaching of Jesus Christ into harmony with which all the rest of his teachings fit. Take any other of his messages and try to make it the key-note and you accomplish discord at once. The basis of human progress, its possibility and its probability, its hope or its assurance, is that God is Father and man His child.

The "Old Adam" is in me. I've been told that many times. All right, suppose 'tis true. But you shall not put me off at the point where he ate fruit. I'm going back to where he communed with God and knew no fear, for God was Father and Adam was His son. Even on the premise of the conservative and inconclusive theology we can secure the fundamental key-note, for we have come to know that family relation once established can not be changed even by a fall.

From all the known angles of human thought we find certain ideas which men hold in common about God. Two of these, at least, are of long-standing and apply just as much to "First Cause" if any prefer that name. These two are Power and Wisdom. There is another which, though more modern, is now generally accepted, namely, Justice. There is one more toward the understanding of which all human experience is hopefully proceeding, namely, Love.

The question then remains as to whether man shows any symptoms of these attributes commonly accepted as identifying God, or "First Cause." We note at once that human conquests have not been confined to the field of military superiority. Let us condense a few facts. Man faced a forest. Every tree was bigger than the man. But trees have gone so rapidly that humanity is now forbidding itself, in the name of conservation, to cut any more trees save under certain approved conditions. Man faced a field. If he lay down he would possess about twelve square feet. But he did not lie down. He stood up and ploughed the field. He removed rocks of all sizes from the path of his plough and with them built a house, a sanctuary and a sky-scraper. Man faced an ocean and he built a boat, at first a rough canoe, but now an ocean-palace and a submarine. He faced the sky and built an air-ship. Think for a moment how impossible what now exists would have seemed to earlier men, simply from the standpoint of the power necessary to its accomplishment. Surely we are not insanely radical if we claim that man has revealed some symptoms of power.

The achievements of man's growing wisdom mark

the road of human history from the days of fig-leaf clothing to our modifications, more or less pronounced, in these days of strife between domestic and Parisian styles. Man faced problems in a very early stage. He had no books in which all problems are solved, at least to the author's satisfaction. He had no reference libraries, housed in Carnegie monuments. He had no alphabet and no language save the guttural grunts inherited from a prehistoric age. At first man used signs to tell what he saw. Then he learned to carve the story of thought on stone. Then he made parchment as a labor-saving device.

Man studied himself, his fellow man and God, wrote down what he saw and felt and guessed. We call it Scripture. But parchment was not easy to use or secure. Perhaps the price went up too high. So he made paper, and then he disliked copying so he made a printing press. He had a job in reading anybody else's copy, so he made a typewriter. Metal composition was difficult, so he made a linotype machine.

Man studied the human body with the life gone out of it and learned embalming, a process still in use for bodies, creeds, theologies and other dead things. Then he studied the human body with the life still in it and started what we call medicine and surgery. He studied the earth and brought forth not only harvests but a system of agriculture; he studied the heavens and wrote astronomy, the vegetable kingdom and got botany, other varying elements and discovered chemistry. He dug into the earth and found geology; looked over it and framed geography; turned his investigating gaze both up and down and invented theology.

Man learned to protect his body with clothes and his clothes with umbrellas and storm-proof garments. He learned to make a house and keep it. He found the days too short and manufactured light. He needed more power and utilized the waterfall, then boiled the water into steam, then reached out and grabbed the lightning from the sky and made some like it, using steam to run the dynamo.

Think for a moment how impossible what now exists would have seemed to earlier men just from the standpoint of the wisdom necessary for its accomplishment. Surely we are not insanely radical if we claim that man has revealed some symptoms of wisdom.

Man has moved less rapidly in respect to justice. Wisdom must precede any conception of justice. It is the developing man that begins to ask: "Am I my brother's keeper?" Then he conceives the glory and the profit of getting his brother into his keeping, and autocracy is born. Man has been so busy with the development of power and wisdom that he has given little thought to justice. Why, only a little while ago he thought that maybe it might be divine justice to let a human being sizzle in fire and brimstone for all eternity for violating a ritual. His independent spirit, flooded with unprecedented power and clouded by egotism regarding wisdom, proclaimed for himself what he conceived to be the attitude of God, in the motto: "The public be damned." Now he is discovering that no man can damn the public without damning himself as a part of it. He is also beginning to perceive that the same truth applies to God, and that God can not damn any soul for all eternity without damning Him-

self as a paternal failure. We are only on the edge of knowing that laws are as binding on the maker of them as on others.

Yet there are glimmerings of advancement. The injustice of human slavery is no longer condoned in the constitutions of civilized peoples. Our sick do not ordinarily lie by the roadside dependent on the incompetent advice of the passer-by, who, having advised, quickly passed by. We are introducing reformative rather than revengeful methods in the treatment of our criminals, and finding that "experience worketh hope." We do partially care for the orphaned child and we are experimenting with mothers' pensions. We have some refuge for the inability of old age and some asylums for the mentally inefficient. Think for just a moment of how impossible the things that now exist would have seemed to earlier men, even of an age that first began to use the word "justice." Surely we are not radically insane when we claim that man has revealed some symptoms of justice.

Humanity steps on the threshold to knowing that true love does not omit discipline any more than wisdom unjustly prolongs it. Love is not merely a sentiment, or emotion, or profession. We have thought of love as confined in the Holy of Holies rather than a life companion. Jesus Christ brought God out of the ritual and the sanctuary into the common affairs of daily human life. Conservative theology was afraid He might get hurt and tried to take Him back again.

What we are coming to call a "square deal," to talk about as the Golden Rule, is only our other name for love. Neighbor love is not the abstract vision of a

world beyond, but the basic law of our human society, the only establishment of justice, the only antidote of conflict, whether of arms or strategy.

The mother-love is the first we know and the instinct of the mother-love is the highest yet known of all human ideals. The tiny little baby, humanity in miniature, incarnate need, is absolutely dependent on some one else for its very existence. It must have help. That need writes itself not only in the cry of the babe but in the answering heart of the mother, who (compared with the babe) does not need and is thankful that she possesses the ability to give. This is the lesson of love, that it is more blessed to give than to receive, but that both are inseparably interwoven. This is the lesson that multiplies in the world. At the mother's knee, at the altar of the lodge, at the chancel of the church, humanity is teaching itself this greatest of all lessons. It is the largest vision that mankind has ever had. It sweeps the world in its embrace. It even takes the dumb animal into its enveloping care. It puts mercy above money. It is the common tongue of progress.

It is the coming law, to which our nations have not yet sufficiently come in spirit to write a righteous charter, and yet we can never again escape the vision of it, for it is the coming, globe-encircling law that shall beat the warring weapons of hate into the winning weapons of intensive agriculture. It is the prophecy of the final harmony of all souls and the finest note of human thought that reaches unto heaven from whence it came, and echoes back the music of the angels' song: "Peace on earth among men of good will gives glory

to God in the highest." It is the name of the King of Kings, our Father, in whose spirit image the soul of man has been created.

Think now for a moment how absolutely inconceivable was the thought of loving people on the other side of a flat earth. Think how impossible therefore the very thought of things that now exist would have been to earlier men, just from the standpoint of love. Surely we are not insanely radical when we claim that man reveals some symptoms of love.

Too often we miss the truth of human progress because we are fain to mix standing fast with standing still. There are times when we have to "consolidate the ground gained." I think that is the military term. The Christ on Calvary stood fast but he did not stand still. So I would have you note that even in our thought of the commonly accepted attributes of God, or First Cause, we have moved forward to a higher human conception.

We think of power now as not necessarily involving the fullest possible exercise of it. Yet in other days men knew not of power save as they saw it going the limit. Now we know that frequently more power is evident in restraint than in use. The doctrine of never-ending hell is born of the ancient conception of power. Even religiously thinking people could not conceive omnipotence restraining itself.

We think of wisdom differently. We used to think of it as static, as some position of mind that once attained permitted us to erect the sign: "*Ne plus ultra.*" Thinking people now conceive no wisdom when desire for achieving ceases. A new light shines from the



L. Ward Brigham



Harold Marshall



Frederic W. Perkins



George E. Huntley

statement that "there is no work nor wisdom in the grave." We emphasize also the patience of wisdom as men in other days could not. And our symptoms of wisdom increase when we appreciate the long-suffering of God as compared with our own impatience.

So, too, we think of justice now as inclusive. It is not limited to the group, whether it be bounded by nation or denomination, by race, color, or previous condition of servitude. Not all men think of justice that way. The grouping of men is only a stage in human evolution. The individual can not conceive a relation to humanity as a whole as an original step from considering himself and his own ability of acquisition. He must go through the several degrees before he becomes a master of himself, prepared for service unto all men. Yet more men are thinking in the terms of inclusive justice now than ever before.

So also do we think of love as never-failing, whereas the past was fickle in its very thought. Known instances of devotion that endures all possible suffering stand out on the pages of history from the days of David and Jonathan to our own time. Our own ideas of all that identifies God or First Cause are ever progressing. No human mind knows any limit. No thinking mind can overlook the movement.

What the pessimist forgets is our human age. A thousand years are but as yesterday with God. Humanity is only a few days, or weeks, or months out of its cradle.

The human race was born young and ignorant as the human being is. Some have thought that it is recovering from its youth much faster than from its ignorance.

But humanity has only now reached the awkward stage. You know how it is with boys and girls; they have a period when they are all hands and feet, arms and legs. They can't make their own members track. They get over it. But the race isn't over it yet.

We are only children yet. We are all in God's kindergarten. Our aspirations are conceived in childish minds. We fail to understand our own necessity of growth. We become impatient when visions do not at once become concrete. If it were not pathetic in its human verdict, it would be humorous, to see great denominations solemnly demanding that nations shall travel a road of union without reservations, that they themselves have not been able to do with reservations and exclusions for the elimination of which they were incapable.

What is the process? Growth. That is all. The basis is secure and the process is in operation. You know how the neighbors come in and greet the new baby in the home. They exclaim at once that it "looks just like papa," whether it does or not. But I want to tell you that it means far more when some man, who has known your father all his life, says to you in your developing manhood: "My boy, you're growing more and more like your father every day." That means far more than the senseless palaver of the neighbors hovering over your defenceless infancy.

"Now we know in part, but when that which is perfect is come, then that which is in part shall be done away. Then shall I know even as also I am known. Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath pre-

pared for them that love him. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him for we shall see him as he is." It is not the scripture of some miracle suspending law but of law achieving the miracle of the "more abundant life." The growth of man in power and wisdom, justice and love, ever developing a likeness to the Infinite Father who breathes into his nostrils the breath of life and makes him a living soul, is ever coming to pass. It is the Lord's doing and it is marvelous in our eyes.

Not imposed from above by some autocratic God, or First Cause, not decreed by some alleged infallibility clothed either in individual form or group charter by which the one or the few would compel man to righteousness, but by men developing their own birth-right, into the vision of their own birth-duty, assuming for themselves, and of their own free will, obligations they will not permit from any external authority, comes the progress onward and upward of humanity.

UNIVERSALISM AND EDUCATIONAL IDEALS

The Rev. John Murray Atwood, D. D.

A theology to be valid to-day must voice adequately man's truest aspiration. If it ignores or contradicts these, it can not be good tidings to all people. But a faith that interprets and expresses what people in their heart of hearts long for and believe in, even though they are not conscious of it until set forth to them, is the religion for the day. The proposition advanced here is that Universalism in its earliest implications

and present interpretation is just such a faith. It is thoroughly in accord with our noblest ethical and humanitarian ideals. That is the reason that, wherever proclaimed, it wins emphatic and affirmative response. It strikes chords that vibrate in every human heart.

We said this faith in its earliest "implications." Universalism of to-day is not that of Murray and Ballou, much less that of Origen and Chrysostom. As a vital religion it has grown, but from the same root. It reveals the influence of later and different standards and values, but the same spirit. We do not declare so much the *ultimate* or *final* salvation of all souls, despite our fifth principle—that

"In God's eternity
There shall a day arise
When all the race of man shall be
With Jesus in the skies."

We know no such thing as a fixed end to the spiritual development of the individual or the human family. Eternal life is dynamic, forever progressive. We still say that the unchanging purpose and work of God are to help every one to that developing character and richer, joyous life, that as a child of God are his inalienable heritage and true destiny. But we add that this is inevitably likewise the purpose and mission of the genuine Universalist. Our obligation, tremendous but inescapable, is how to assist each one, the least and the worst, thus to come to his own.

Now this spirit of Universalism is thoroughly at one with modern educational ideals. The great object

of education, we say, is to assist the individual to be what it is in him to be. It is to unfold, to lead out—as the word from which education comes implies—all of his capacities to their true development and in their proper relation. This is to be a person, to have individuality and character, this is to attain one's divine end or destiny.

Note that according to this, the purpose is not to make the youth the preconceived kind of being we may want him to be, but to help him fulfill the promise of his own inherent powers. Education, some one has said, is conscious of voluntary evolution: that is, its function is to co-operate with the divine purpose toward man revealed in the evolutionary process. Nature gives the laws of education. If you wish to bring a plant to its finest flowering and fruitage, you must study it, learn its nature, the kind of soil, climate and culture it requires, the conditions and principles of its growth, and conform to those; likewise if you wish to help a man to become full grown, you must study and discover his native capacities, the kind of moral, social or other environment he requires, the laws of his development, and follow those. You must not seek to coerce him; to do so may be to violate his individuality and prevent his coming to his own.

Self-development demands freedom. If one is to live his own straight soul out, if he is to express and realize his own life, he must have liberty. Froebel, the most far-seeing of the great educators, did not hesitate to put it in religious phrase: The aim of education is to give every one, as a child of God, free-

dom, that, choosing and acting for himself, he may develop his inherent divine capacities — become one with man, with nature, and God. We may state it differently, but we have never got beyond that ideal. Is not Universalism but voicing it when it declares that the true destiny of man in the purpose of God is to develop and realize his latent possibilities as a child of God?

But the educational ideal is to have *every one* come to his true destiny as we have defined it. It seeks to be universal in its scope. No class or race or sex or individual is to be favored or privileged. But all are to be included. Here as elsewhere in a true democracy each is to count one and no more than one. This is, of course, the ideal. We sometimes speak of universal education as an achievement of our government. But the state Superintendent of Education of Massachusetts is authority for the statement that in the sense of equality of opportunity we do not have universal education. Yet that is what it is for — to make opportunity equal. It is not primarily, as some seem to think, to give us an educated citizenry — the people are not for the government but the government for the people — the object is rather to help every one to have what ex-Chancellor Goschen called “the means to the best life.” That is the divine right of every one as heir of that life. That is justice. But though we do not have the reality, though you will hear a man say, as I did, that he did not believe in spending five hundred dollars on a fifteen-shilling boy — how many have not been suffered to enter the kingdom by that attitude — still it is the true ideal.

In education as elsewhere we seek a progressive social development in which every member of society shall share.

Men may emphasize the stern reality of moral and spiritual separations in life, the distinction between those on the right and those on the left, between the sheep and the goats, white souls and black; none the less the great purpose of education in the school, the church, the reformatory, in God's great university of experience, is by all agencies — the discipline of these very separations — to have each one evoke, develop and discover to himself his own divine capacity and life. Education, said Horace Mann, is what saves mankind. And the aim, so far as human society here is concerned, is universal salvation — nothing less than that.

Because of this universalistic ideal, modern educators are coming to put the greatest stress on developing, among his other capacities, the social nature of man. The study of man has shown that he is, as Aristotle long ago said, a social being, that he was made for fellowship, friendship and fraternity, to live with and for his fellows. The aim, therefore, in order that one may realize his divinest capacity, as well as take his true place in society, is to lead him to play the game of life on the square with all his fellows — to be a good comrade, a true friend, and real brother.

Froebel, you remember, said we must commence at the beginning to draw out these tendencies. In the kindergarten let the child learn naturally to co-operate with others, and to adjust himself to a world where all

others' rights are to be respected and conserved. This is yet largely an ideal. Our schools are too often commercialized. The egoistic tendency, the desire and effort to surpass one's fellow, is emphasized, praised and rewarded. But nevertheless the development of this spirit of active good will to all is the goal that many happily already seek. It is the indispensable condition for the realization of the dream of a socialized humanity in any form. A league of nations that shall make wars to cease, prevent the exploitation of weaker nations, safeguard the interests of all — why, we long for it! But we will never get it from diplomatists, statesmen, educators and citizens who are egoistic, partialistic, nationalistic, and not universalistic, but just such a league as has been offered us. Better than none — we must be willing to take the first step toward it — but how far from that of which we dreamed and talked! The earnest expectation of creation still waits for the revelation of the sons of God, for genuinely socialized persons, for men and women with the practical Universalist spirit.

John Dewey reminds us that when we talk as I have already about the rights of the self or individual to live his life, express or realize himself, it all depends on the *kind* of a self or person you have in mind. The prerogative of the Nietzscheanistic, Prussianistic, individualistic man to go his lordly way irrespective of the rights of others — however legal technically — we deny. Such a person, whether in Prussia or America, in the labor union or at the head of a great corporation, educated or illiterate, is the enemy of his brother man. But he who not only

feels that he himself has unknown, divine possibilities, but so has his fellow, that democracy means, not I am as good as you are, but you are as good as I am, who seeks as the expression of his own true nature the larger liberty and life for others, is the kind of man essential to construct a new world. Without him the better social order we would set up will not stay put.

As Prof. G. A. Coe said in the best of his educational works, "God in me, God in my fellows, God the Father of all men — this brought to real consciousness and made effective in life is the solution and the only solution of our social problem." So say we all of us. The educational ideal translated into theological phrase is Universalism.

The place of religion in education is therefore plain. Some, deploring our secularized schools, wish to have religion formally taught in the schools, or at least have teaching under denominational auspices recognized in the curriculum. Their plans are well-meant; but they are mischievous and bound to work more harm than good.

Ah, what is needed is that our parents, our teachers, our penologists, all who control the instrumentalities of education, shall be saturated with this spirit that seeks to put all in the way of the larger life, that will elevate and give character to their work and affect all whom they serve. It is the true educational ideal and aim. To foster this spirit, that of practical Universalism, is the business of our Church. There is none greater. May God lead us to see and feel its supreme worth, and be faithful to it!

UNIVERSALISM AND THE MODERN MINISTRY

The Rev. Lee S. McColester, D. D.

There are three things in which I mightily believe. One is the fact of soul and personality: one the reality of God — a power not oneself that works for righteousness; and the third, the upward move of mankind.

Having this as a basic faith, I am not in despair over the fact that a reduced number of young men are coming into the pulpit ministry and that some strong men are going out of it, but I do feel that every one, in and out of the Church, should consider the facts and face the situations these facts produce. The situations are not simply those which concern the brotherhood of ministers, or the prosperity of churches, but as truly the welfare and health of the whole human structure.

The Universalist ministry has been in the past a unique ministry. It has had strong men. They have dealt with ideas and doctrines. They have organized their thought by research and controversy. They have built up a philosophy of life rather than a scheme of salvation. They have constantly modified the details of their faith as new reasons have appeared. In the different controversies that have stirred the Church — as on the inspiration of the Bible, science and religion, social Christianity — they have always been frank, free and fearless champions of the larger ideas.

This habit of the past is ours to-day. We are trying to line up on the advanced line of new interpretations and methods, new situations and problems. So in speaking to you on "Universalism and the Modern

Ministry," or, as I like better, "Universalism and the Nurture of Souls," I shall speak of four aspects of the problem: The New Emphasis in Universalism; The New Functions of the Ministry; The New Aims of Salvation; The New Challenge to the Church and Its Ministry.

In speaking of an emphasis that is new, I would pay reverent honor to all that is old in our history. Crude as seem to our day some of the olden ideas, they were great and constructive among the conditions that were then prevalent. Likewise, the names written in our early history are of strong, self-sacrificing men. We love the cradle in which our infancy was rocked, and our ancestors, I am sure, are proud of their child-ideas now grown to splendid maturity.

In the changes of emphasis in our system, the most radical transition has been that respecting the time and place of the final harmony of mankind. In John Murray's day, all systems were looking for salvation only after death, and naturally he laid emphasis wholly on a universal salvation after death. The new reading of Christianity lays emphasis on the establishment of the kingdom of God on earth. The new contention is that the practice of the Golden Rule must come on the earth. Not less do we believe in a satisfactory hereafter, but much more do we sense our new responsibility in the practice of Christianity on earth.

In the next place, the material by which we justify our argument is not, as once, that of Greek and Hebrew phrases, or the historicity of olden creeds, but the processes of nature, the continuous gain of good, the growing love of men for peace, the splendid virtue of

self-sacrificing souls, the spreading conviction of men that ultimately justice, truth, and love must triumph over cruelty, falsehood, and hate.

In the fourth place, the emphasis is now laid not on converting Orthodoxy to Universalism, that Universalist ideas may be vindicated, but on joining with every sympathetic effort of every sect in establishing the reign of righteousness. Not competition is our watchword, but co-operation. Not the salvation of the individual, irrespective of the mass, but the salvation of society and the individual through the reactions of each upon the other in the working out of the greater Universalism.

This new emphasis in Universalism calls for an emphasis on and a readjustment to some new functions of the modern ministry. There has always been a preaching or prophesying ministry and a pastoral or practical ministry, but now there is a new valuation of these two, and also other ministries have come into use. These changes in function and variety are not peculiar to the ministry and the Church. Every relationship and activity of man has been undergoing radical modifications—assuming new functions, or fulfilling old functions in a new manner and measure. Medicine and religion in particular have been going through similar reactions. The scope of medicine has broadened and the methods of dealing with the body have multiplied. Once the aim of medicine was primarily curative, while now it is preventative. Once the physician dealt in definite dogmatic remedies; now he is interested not only in the condition of a man's

heart and lungs but in his environment and his habits of work and play. Similarly, religion and the minister have changed their aims and methods. The aim of religion is not so much to reform sinners as to prevent sinning. And the methods used are not a one-day-of-the-week-church with two or three services, but a daily practice of simple virtues. The similarity between medicine and religion goes still farther. The physician or the minister who tries to combine the whole system of medicine or religion in one person is passing. The country doctor who is writer of prescriptions, drawer of teeth, and setter of bones will long exist, and there are still places which ask for a minister who is janitor, superintendent of Sunday school, manager of finance, pastor, and preacher — all in one. But in the growing complexity of society and the multiplying number of individual and community relationships, the physician has intensified his preparation and become selective of his special department of practice. In religion, i. e., the church and the ministry, the same tendency appears, though not yet so clearly defined. Society has become so complex, the religious needs so personal, and the individual conceptions so varied, that the modern ministry is tending towards a variety of specialized methods of ministering to the individual and for establishing the reign of Christianity on the earth.

At the present time there are these general divisions and special functions of the ministry: The Pulpit or Prophet Ministry; the Teaching or Sunday School Ministry; the Pastoral or Family Ministry; the Community or Social Service Ministry. All of these have

to deal with the nurture of souls. Each division will need something of all the others, and yet each has values and qualities of its own.

The Preaching or Prophet Ministry is the historic type and the one which usually comes first to the mind when the term ministry is mentioned. The prophet or preaching ministry has been a most honorable and effective ministry. In this line of ministry have been powerful leaders of men, such as Isaiah, Micah, Jesus, Paul, Savonarola, Luther, Wesley, Ballou, and Murray. Such men are still needed. In truth they were never so much needed and never had before them such opportunities of leadership as now. Souls of vision, endowed with personal magnetism, capable of sane, logical, judicial, inspiring interpretation of man, God in history and human achievement, have a field of leadership and human salvation such as no other age of the world has given to men.

Gathered as we are here on this historic occasion, it is not unseemly in us to say what is a fact—that modern Universalism provides the man of preaching genius with materials and motives particularly suited for pulpit utterance. To be a prophet-preacher is high honor, but to be equipped with the vision, logic, justice, and universals of Universalism is to have honor reinforced with power.

Next in the group of modern ministries is that of the Teaching Ministry. Religious education is almost a new and undeveloped field. The old Sunday school training is crude when compared with the programs of religious education laid out under modern scholars. This new education runs all the way from the well

organized Sunday schools with classes of all grades for the study of the Bible, to the department of religious education now a part of a required curriculum of some colleges. Every child ought to be given a systematic course in the history and the contents of the Bible, in the development of religious systems and doctrines, and in the psychology and philosophy of religious programs.

The third ministry is the Pastoral or Family Ministry. No one can be an effective prophet or pulpit minister who has not at some time had an extensive experience as a pastoral minister. Such training is to the one who would nurture souls what the hospital experience is to the one who would heal bodies. In his relation with people as families and friends, learning their experiences, studying their reactions, dealing with their spiritual beliefs and doubts, sharing their joys and griefs, he measures the strength and weakness, wisdom and foolishness, of his theories, and learns how to cure and nurture souls. Jesus was a physician of souls. The world needs such. It is a function of every church to be a hospital for sick souls, a school for unlearned souls. There must be individual work. A pulpit minister can not reach all people in the mass, and he has not time to meet them all separately. In order that the work may be done in these increasing complexities, the reasonable solution will be to supply more workers, and those who shall have special fitness to deal with people in close relations and in regard to problems that are personal.

The last group to which I would refer is the Community or Social Service Ministry. This has grown

up largely outside the average denominational church. It has fumbled its way ahead. In the prevalent separation of the Church and the world, church work and community service have moved along different roads, sometimes parallel, and sometimes crossing and re-crossing one another, and often in competitive spirit. Gradually the community ministry has improved its standards and enlarged its activities. Its aim has been essentially the same as that of the Church; namely, the salvation of society, but its method has been essentially the opposite, for while the Church has said to men, "Come unto me to be saved," the community ministry has said, "I will go out to save you." The fact of the whole matter is that the community good is to be served not by the competition of these two equally important methods but by their co-operation; nay, by their unification. The community ministry at first called to its service earnest, well-meaning untrained men and women, but lately it has attracted and summoned experienced and college trained men and women and has applied every help of education to the solution of social problems. In thus speaking of a community ministry, I do not say that the Church should attempt to do everything that a college or social settlement usually does, but I do say that the Church needs an increasing number of trained men and women who shall place the Church in a position of usefulness and leadership in all the educational, social, and moral movements of a community. A Church that lives for itself will die; one that loses itself in community problems shall live.

There are thus these four important ministries open to the Church, and there are still others. Among the



Lee S. McCollester

several conclusions, these two are important in our present discussion: one that there must be a new valuation of the different types of modern ministry; the other that there must be a more adequate and effective education for these fields of modern ministry.

Who can say which is the true Christian minister — the one who preaches a thrilling sermon from a fashionable pulpit to a richly dressed audience, or a graduate of Columbia's Graduate Department of Sociology who lives in the foreign quarter of a great city and gives all his time to the needs of his environment? The important fact is that the ministries of God and of the Church are many, and each is to be honored and all are to co-operate. Then shall it come to pass that we shall give honor to each as is his usefulness, and we shall set men at the special work they can best do. As Paul said, not all are prophets, not all know tongues, not all are teachers, but in all works the one and same spirit.

The second conclusion is that there must be a more modern training in our theological schools. The usual seminary course is conventional and narrow, overweighed with Hebrew and Greek and the history of canonical creeds. Greek and Hebrew still have values in discipline and for culture, but oftentimes more desirable than a mastery of Hebrew and Greek terminations is first hand social acquaintance with the Greek and Hebrew men, women and children. Ancient Hebrew may enable one to know the meaning of Isaiah, but modern practical sociology may enable one to help a Greek shoemaker grow into a Demosthenes who shall teach his people justice in society, or

the son of a Hebrew junk dealer to grow into a Moses who shall give a new ten commandments to a lawless crowd of Russian refugees. Culture and discipline of mind can be obtained just as well from subjects with modern values, and more of these must every theological school introduce into its courses. I believe the Universalist theological schools may well lead in this advance and provide more courses in social service, in laboratory practice in city and country conditions, in business management, and definitely provide courses to fit men for the several ministries of the pulpit, the parish, the Sunday school and the community.

So revolutionary and so daring is the new aim of salvation in its bearing to the Church, the ministry, and society, that it can not be too often repeated. The new aim of salvation is the old aim of Jesus, viz., the establishment on earth of the practice of the Christian life. We still believe in the final harmony of all souls with God hereafter, but the aim of the modern ministry is to establish the harmony of all souls with God while men are on the earth, and for this difficult and inspiring work must ministers be trained and churches consecrate themselves.

I am a life-long Universalist; I love our history and honor our faith; I believe no less than at the beginning of my ministry in the final harmony of all souls with God, and I rejoice no less than before in every new Universalist church built. But clear as are all these, I am most interested now in helping to make this a better place for my children to live in, and I am interested in helping young men enter a ministry which is to preach sermons which shall inspire and teach

my grandchildren to practice the Christian life. My position is not to train ministers to preach sermons which old men of to-day shall call historic truths, but it is to train ministers who shall preach sermons which shall stir the men and women who fifty years from now shall come here to celebrate two hundred years of Universalism in America.

The old cry that "religion is free" cheapened religion. The old theory that a minister was miraculously endowed often killed his energy. To-day, to be a Christian is hard work and life-long: to be a true minister is a slow process, and only by hard, consecrated work. Sometimes ministers have failed because they have not faced their problems as the young lawyer or doctor has faced his. True success as a minister calls for hard work. And the same is true for a church. The time has passed when the church can succeed in any other way than by hard work.

The several interests of man, health, education, and religion, are subject to essentially the same reactions. It would seem that one desiring health and long life would seek to know and obey the laws of his body.

It would seem that all having chances for education would improve every opportunity to go to school or college. But the fact is that we have to provide free education and truant officers to force many children to attend school. And those who believe in education often seek short cuts and think that by riding a pony through Horace they shall become masters of Latin verse.

It would seem that man need know only that he possesses spiritual qualities in order to seek the best

spiritual nurture, but the fact is men are indifferent to the processes of spiritual development. The most successful Church drives its people to Mass by fear or bribes, and other Churches, while they lay on behind the lash of endless punishment, hold out the hope of heavenly bliss.

I have brought body, mind and soul, health, education and religion, in comparison not to excuse the indifference to religion by the indifference to health and education, but for the other argument that, as new methods of health and education have been found, and as the communities and individuals have urged these on an inert and ignorant mass for the welfare of all, so must those who would have and would advance the spiritual development of mankind put more intelligence and more zeal into their religious efforts.

If ministers do not believe religion and the Church are vital, and if people do not feel religion is worth devotion and sacrifice, there will be little use in educating ministers and building churches. But if men get the new and true vision that religion is the nurture of the soul, and if society gets the true understanding that an intelligent devotion to the calls of God and to the aspirations of the soul makes for justice, peace, and fraternity, there will be no lack of men going into the ministry and no slacking of laymen in the Christian service for the community. The call for men to go into the ministry continues — nay, it grows more insistent, and the fields of its labor more varied. The need is for the pulpit, the pastoral, the teaching, the social service ministry. There is a place for all, and if all will co-operate then we may hope that by and by

this old world shall begin to see among men the practice of the Christian life.

UNIVERSALISM AND WORLD PROBLEMS

The Rev. Harold Marshall, D. D.

Perhaps the most spectacular fact of our age is the collapse of the barriers of time and space. To John Murray, America was a fringe of civilization, beaten on the east by six weeks of stormy sea, and menaced on the west by an illimitable wilderness, and to pass either meant hardship, peril and possible death. George Washington won the Revolution by a policy of masterly retreat. The American Colonies became independent because the American soldier could outrun the British soldier.

Now we shall seek in vain for any of these limitations. There is no more wilderness, and there is no more sea. Yesterday you saw the conquest of the sea by the hydroplane before your eyes here. Take the Pacific Express, and you will travel to the Golden Gate looking in vain for any more frontier. We have literally come to live together. We dwell on a common earth, roofed by a common sky. In the old sense there are no more separate nations or peoples or cities.

Now this means a very startling thing. In our necessary social relationships, strangers may be indifferent to each other, but people who live under the same roof must learn to love each other or they will inevitably come to hate each other. Every home must have in it something of heaven, or it will ultimately have in it a good deal of hell. That is just as true of

the world in which we live as it could be of any individual home. That is what some of us mean when we have suggested that perhaps the Universalist Church to-day might well take for its slogan, "Forward to brotherhood, or back to barbarism." That is what some of us believe we see in the present world crisis that menaces us in this very hour. We must somehow win through to a world peace, or in ten or perhaps five years we will be entered upon another and greater world war — one or the other.

Now, perhaps it will help us to see the real nature of these world problems, and will almost suggest the answer without any further word, if we will think a little of some of the places where this new war may break out, and what those places really mean.

Have any of you heard about Ireland? Has this question occurred to you? Why is it that the British Government, that could throw 300,000 men into Flanders over night to stop the first rush of the Hun, lets rioting go on almost unchecked in Ireland? The answer is this: Every statesman in Downing Street, and every member of the English Parliament, knows perfectly well that they can not have much fighting west of the Irish Channel and not have much more fighting east of the Irish Channel. That is the answer, and that is why Ireland is a possible world menace to-day.

Or again, take Russia. Very likely you know what is going on in Russia. I do not. Apparently nobody in Russia does. But what is going on around the edges of Russia is perfectly apparent to everybody. There is a determined effort — whether justified or not I do not now discuss; whether necessary is beside the

point I want to make — to thwart the thing that the Russian people themselves seem to be trying to do, if indeed they know what they are trying to do.

Now, I submit to you that to have, to-morrow or next day, or next year, 150,000,000 people at the parting of the ways between the West and the East, the most Western of Eastern people and most Eastern of Western people, believe that they have been thwarted in a great social experiment which they wanted to try, will not make for the peace of the world. If they go through it and fail, it will make for world peace. If they are denied the opportunity to go through it, it will make for war.

What did it mean to you when you picked up your paper and saw that a French army had occupied Damascus, and driven out the elected king of the Syrian people? Nothing particular, probably, except an item of news.

How many of you know the meaning of the Jihad, the holy war of the Mohammedans? And has it occurred to you that that king may be the torch to light this?

Again, do we realize that in Japan to-day a surviving militarist autocracy and a rising economic oligarchy are determined between them to unite for the plundering of the Eastern world, and that they are not likely to peaceably and tamely see themselves blocked and thwarted by any policy of the open door that we or any other people may wish and believe we ought to maintain?

China. Oh, yes; I know we all disregard China. Some one said to me not very long ago, "A Chinaman

always makes me think of a rat." If any of you ever cornered a rat, you know that a cornered rat will fight; and when 400,000,000 people who love peace are cornered and make up their mind that they have got to fight in order to have peace, it may not be wholly pleasant for the rest of the world.

The problem of India to-day is not the problem of how many Indians will fight England but how many English soldiers will fight to keep India in subjection. The Governor-General of India would like you to answer that question for him to-day. I sometimes wake up in the night remembering something that the leader of the Young Indian movement said to me four or five years ago. He said, "I am beginning to feel that to talk about India for the Indians will not accomplish much until we can see something more than that, and see Asia for the Asiatics." That is being said now from the Arctic to the Indian Ocean, and from the Ural Mountains to the Pacific.

Do you remember that his late and unlamented imperial highness, William Hohenzollern, used to talk to us a great deal about the yellow peril? Do you remember that when all the Western world went mad and set itself to mutual murder, that grave, far-seeing Oriental statesman, Count Okuma, behind that masking smile, said, "This looks like the suicide of Western civilization"? The suicide of Western civilization, or even the breaking of the power of Western civilization, meant Asia for the Asiatics whether we liked it or not.

Now, graver even and more deadly than any of these individual problems is the common problem of

the changing social order that is affecting every nation to-day, including our own, though perhaps our own less than many others. Here is a most startling thing. Has it occurred to you that somehow or other in the last few years, certain phrases have reversed their application? We used to talk about Europe as the old world, and America as the new world. The thing has nearly reversed itself. Economically and politically America is to-day the old world of established order, of comfortable self-complacency where we do things pretty much as we did yesterday, and do not propose to be disturbed. From north to south and from east to west of Europe the very foundations of society are breaking up, and a multitude of new experiments are being tried that may mean the reversal and revolution of our entire social order, and nobody, including the experimenters, knows the outcome.

All the old pioneering we used to think of along our frontier has somehow gone over in spirit into the East, and as some one recently said, "The new frontier is in Europe, and no longer in America."

We shall deceive ourselves by mere superficial appearances if we think these problems are more than incidentally political. If I have stated them with any degree of clearness, you have realized that fundamentally they all fall into one of three categories: either they are racial and lingual, or religious, or economic, or some modification and combination of these. Unless you have been listening without your minds and simply with your ears for the last two days, you have realized that Universalism is not simply an other world faith, but a this world philosophy, and that it has some-

thing to say about these problems in terms of the present day and the present age.

I shall not weary you, because from the addresses to which you have listened, and from none more than the message to which you have just listened from Dr. McCollester, and the message to which you will listen by Dr. Perkins very soon, you will realize that Universalism is a practical working philosophy of life to apply to these concrete problems. What are they? What is your racial and lingual problem but a problem of the things that separate peoples from other peoples? God forgive us! We have been guilty of our share of it. We can quite understand people of other faiths being guilty of the snobbery of talking about foreigners and ignorant emigrants, and people who are different from ourselves — the Caucasian superiority and all the rest of that stuff. I tell you I do not care how many Universalists talk that way, you are not a Universalist if you talk that way. For God hath made of one blood all the peoples of the earth, and Universalism and nothing but Universalism is the answer to all these world problems that grow out of racial and lingual differences. Brotherhood is the answer to antagonism. The common speech of love will reverse the tragedy of the Tower of Babel, and make us once more understand each other, because we shall speak a common language of the human heart.

Again, if you think of the religious problems involved in some of these world questions that I have indicated to you, you will find that it is nowhere a struggle of error against truth. It is a battle of one half-truth against another, and Universalism is just

simply the whole truth that includes both, that is all.

Universalism is the solution, and the only solution, of these world religious problems. But I have said already that fundamentally many of these problems are economic; they are only incidentally political. Politics now is pretty much a cover and a camouflage for economics. Colonies and protectorates, mandates and spheres of influence, mean pounds sterling and marks and francs. Yes, and let us not forget the dollar. I have not a word to say on this particular question, because it is going to be said very much better tomorrow than I could possibly say it. There happens to be a Universalist business man in this audience who had a bright idea, and, so far as I know, an original one. Just 147 years after John Murray began to preach Universalism, it occurred to Arthur Nash to try to find out whether it would work or not. Only 147 years after Murray began to preach it, and then we say, "My, but we Americans are a rapid people."

But, my friends, I somehow do not feel in any mood for jesting. I can not find myself showing very much elation over what Universalism has done, because I am seeing and feeling the tragedy of what Universalism has not done.

Down through the ages has come the name of Nero loaded with contumely because he fiddled while a city was burning. What have we Universalists been doing while the world has been burning? What are we going to do about it now? How much do we mean our Universalism? How much do we mean to make our Universalism mean in the world in this coming struggle that is already upon us? There is an old slogan that

a good many Churches are still using for their missionary campaigns, "Conquer the world for Christ." Now, I am no more interested in conquering the world for Christ than I am in conquering the world for Buddha, Mohammed or Confucius. I am not interested in conquering the world for anybody. Universalists have no business to be talking about conquering the world for anybody. That is not our task. Our task is, on the ruins of an old world that has gone crashing down because of its ignorance, its cruelty, its barbarism and its greed, to build a new world order of intelligence and service and brotherhood and love. That is the task of Universalism in the world of tomorrow.

UNIVERSALISM AND CHRISTIAN FREEDOM

The Rev. Frederic W. Perkins, D. D.

History, it has been said, is philosophy teaching by example. There is an episode in the history of the Universalist Church, connected in part with the remarkable Gloucester centenary of fifty years ago, that teaches, by illuminating example, the spirit of religious freedom which is the Church's genius and heritage.

We are all familiar with the Declaration of Principles of the Universalist Faith that is written in the constitution of the General Convention, appears at the head of the columns of the *Universalist Leader*, and is repeated in many of our churches and Sunday schools. We are not all of us so familiar with the appended statement that "neither this nor any other precise form of words is required as a condition of fellowship," or

if we are, we often attach to it no particular significance. Yet that postscript is the most significant thing in the declaration. It is our charter of spiritual liberty, without which any creedal declaration offends the genius and breaks the spiritual continuity of the Universalist faith. How we got it, how we broke it, and how with much travail of spirit we recovered it, may well engage our attention on this historic occasion.

In 1803, only thirty-three years after John Murray landed on the Jersey coast, the General Convention of Universalists, a small and feeble folk, assembled in the little village of Winchester, New Hampshire, adopted a Profession of Faith in three brief articles: —

I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest and final destination of mankind.

II. We believe that there is one God, whose nature is Love, revealed in one Lord, Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men.

That Profession was a remarkable utterance, especially in view of conditions under which it was formulated. It was irenic and inclusive in a day of bitter theological controversy, in which its framers were militant. Nothing suggests to one not otherwise informed even the existence of the fierce life and death struggle of this sect everywhere spoken against. A

band of doughty warriors, with the smoke of battle on their garments, they sing a song of serene assurance and peace. So far as the Winchester utterance is self-revealing, it might have been a compendium of theological axioms which no man anywhere denied. Its very brevity is a sign of breadth, for only the affirmer can be brief. The denier is voluble, lest no heresy escape specific condemnation. In its simplicity, breadth and unpolemic temper the utterance nobly expresses the genius of liberal Christianity. The more one realizes the dogmatic intolerance and spiritual barrenness of the period of the Winchester Profession, the more one honors the catholicity of the men who framed it.

The most significant feature of the Profession, however, without which those liberty-loving fathers of ours would never have put their names even to so inclusive and acceptable a creed, was not in the articles themselves, but in an appended statement. They wished to make it clear that they were not setting up a new "orthodoxy" for an old, a new creedal test of faith, to become, however fair-seeming its phrases, a bondage from which again they must be delivered. They therefore added the following liberty-clause: "While we adopt a general profession of belief . . . we leave it to the churches or societies to continue or adopt within themselves such more particular articles of faith as may appear to them best under their peculiar circumstances, provided that they do not disagree with our general profession or plan."

For nearly seventy years the Winchester Profession, thus interpreted, arrogating to itself no exclusive or

compulsory authority, stood unassailed. Some of its phrases were confessedly faulty, but their general spirit and purpose were clear, and no one objected seriously so long as their use was optional. If one objected that the phrase "final destination" implied a localized heaven in which he did not believe, he was not compelled to say it. If one detected in the second article signs of a verbal compromise, like unto that of many a political platform, in which the Trinitarianism of Murray was given the form but the Unitarianism of Ballou the substance, what of it? Say it in your own way. And if — most vulnerable of infelicities — one should protest against declaring that God could "restore" all men to a "holiness" which, as a race, they had obviously never possessed, the controversy, if any cared to reply, was purely academic when each believer in the final victory of good over evil was free to express his faith in his own way.

Indeed the rather surprising fact is, in the light of its subsequent notoriety as the storm-center of a protracted theological hurricane, that the Winchester Profession cut very little figure in the history of our Church from its adoption in 1803 to its perversion in 1870. Many of our older churches never adopted it or even mentioned it. The historic Roxbury church, founded by my own ancestors a hundred years ago this year 1920, has used continuously from the beginning the creed and covenant framed by its first pastor, Dr. Hosea Ballou, 2d. The Lynn First Church, founded in 1833, never adopted the Winchester Profession, and the list could be extended. Having served its immediate purpose of setting forth in a confessedly general

way the things of major importance most generally believed by the Universalists of its day, the Profession seemed to be held in no pre-eminent regard. Pronouncing it was in no sense a shibboleth nor was assent any favored sign of denominational regularity .

In passing, it is interesting to remember that the motive for promulgating the Winchester Profession was as much political and legal as it was theological. There was an Established Church in the New England States in those days for which citizens were taxed unless they could prove that they were regularly contributing to the maintenance of some other organized denomination. Was the Universalist Church such an organized denomination, or was it simply a private association of individuals for study and mutual edification within the limits of the ecclesiastical "Standing Order"? That was the great legal question fought out in the courts of Massachusetts by the Independent Christian Church of Gloucester, under the leadership of John Murray and Winthrop Sargent, and the victory they gained is one of the milestones in the history of religious freedom in America. Some statement of belief, put forth by the representative denominational organization, would obviously make it easier for the newly-forming Universalist churches to prove their ecclesiastical separateness and so to claim exemption from taxation for the "Orthodox Church." The Winchester Profession was the answer to that practical need, albeit safeguarded, as we have seen, lest its legal emancipation should turn out to be a self-created spiritual bondage. It was held in rightful honor because of the service it had rendered as well



Arthur Nash



Clinton L. Scott



Fred C. Leining



Clarence R. Skinner

as because of its simplicity and breadth of view. But beyond that neither it nor any other formulary was made a test of fellowship.

Then, in an hour of spiritual aberration, all this was changed. In 1870, as part of the great achievement of giving efficient organization to the Universalist Church, the Winchester Profession was written into the organic law of the General Convention, *with the liberty-clause left out*. I have no desire to speak in other than terms of admiration and gratitude of the group of able, masterful men who, fifty years ago, fashioned our present strong, flexible, workable denominational polity. It required ecclesiastical statesmanship of a high order to organize our very independent and loosely-related churches into a coherent Church, and the men who wrought that monumental achievement were pre-eminently the men of the hour. For that achievement the Gloucester celebration of 1870 is chiefly memorable, and it ill becomes us who have reaped the benefits of their vision and labor to damn them with faint praise. It is none the less true, however, that ecclesiastics of marked organizing temper often fail somewhat in appreciating the strength of spiritual unity that may bind together devout men and women of intellectual variety. They are apt to identify religious unity with intellectual or ecclesiastical conformity, and to mistrust or disparage another's faith and loyalty unless he will subscribe to the very words and phrases of a standard official creed. At all events, with the best of intentions they made a grievous mistake. They forgot the genius of our faith, and — irony of ironies! — made the Winchester Pro-

fession the instrument of its own destruction by transforming it into the very sort of official creedal standard that its framers explicitly protested it was not. The ideal of the unity of spiritual freemen was exchanged for the lock-step of the theological drillmaster. The attempt, albeit largely unconscious, was made to "Prussianize" the native spiritual freedom of the Universalist faith. The letter of the church law was in irrepressible conflict with its historic spirit.

The proof of which is that the violated spirit at once began to protest. For twenty-five years the battle raged over phrases, now obnoxious because compulsory. Every session of the General Convention was a predetermined gladiatorial arena in which the proponents and foes of creed-revision engaged in mortal combat. The issue was the elemental question of whether or not the official creed of the Church should speak the truth. The phrasing of the Winchester Profession, before tolerable because no one had to accept it, now became a matter of vital concern to men of intellectual integrity. If a man did not believe that "final destination" is a proper description of the goal of God's purpose, if he did not believe that "holiness and true happiness are inseparably connected," at least without hair-splitting quibbling over the terms, if he did not believe that God was to "restore" a lost holiness, but yet did believe with all his heart in the limitless love of God and His unconquerable righteousness, he was confronted with the grievous choice of compromising with the truth and remaining or following the truth and departing. During those troublous years the debate seemed to many a scandal and a shame —

wasting over creedal phrase-making the precious energy that should have gone to advancing the kingdom of God and equipping the Church for its service. But the Universalist Church, a child of religious freedom, can not serve the kingdom unless it is free to speak the truth, and the men who insisted on forcing the issue of the truth of its professed creed were truer in their instincts than their critics.

At last the contestants made a great discovery. They came to perceive that they were concerned with a more fundamental question than one of the accurate phrasing of a creed. All agreed that the phrases were faulty. They could not agree on the substitutes. Finally the real issue, dimly perceived, emerged into clearness. It was not over the adequacy of this or that creedal statement, but over the assumption that any creedal statement had a right to fix the official form in which the Universalist faith must be expressed.

When the deeper, more important issue became clear, the solution was also clear. It was to return to the spirit, not the letter, of the Winchester Profession, forgotten in 1870 but now recovered. Many helped in the settlement, but it is chiefly to the late Prof. George T. Knight, clear-visioned interpreter of the deeper meanings of the creeds of Christendom, that credit for the clarifying suggestion is due. The General Convention at its session of 1899, in Boston, promulgated a simple Declaration of Principles:

1. The Universal Fatherhood of God.
2. The Spiritual Authority and Leadership of His Son Jesus Christ.

3. The Trustworthiness of the Bible as Containing a Revelation from God.
4. The Certainty of Just Retribution for Sin.
5. The Final Harmony of All Souls with God.

Then the Convention, after a commendatory reference to the historic Winchester Profession, virtually re-enacted the old liberty-clause of that document in this statement: "Neither this nor any other precise form of words is required as a condition of fellowship, provided always that the principles above stated be professed."

That statement contains the heart of the whole matter. It alone made possible the settlement of the long controversy. It proclaims that we regard creeds not as tests but as testimonials, voices, confessedly inadequate, of the larger, living faith behind them. It set up a charter of Christian liberty which every candidate for Universalist ordination should claim and which no committee of fellowship must ever deny. It effectually "restored" the Universalist Church to what we trust will be "final harmony" with the free spirit of the Universalist faith.

History, I said at the beginning, is philosophy teaching by example. To bring it to a head, what is the philosophy of Christian freedom that is taught by this largely forgotten chapter in our Universalist history?

For one thing, it teaches that a faith is larger than a creed and, if it is vital and creative, can not be compressed within any creedal formulation. Your faith is what you believe with your heart. Your creed is

what you believe with your head. Both are necessary, but they are different. The essence of creed is intellectual assent; the essence of faith is trust and moral allegiance. The creedal ideal is accuracy of thought; the ideal of faith is the faithful life, loyalty to the true and the right as the life of God in the soul of man. Some sort of creed is indeed a necessity to any man who thinks, but the necessity is of the second order.

Right there is the mistake of "orthodoxy" of every sort. Orthodoxy is not a set of ideas; it is any set of ideas held as a finality. It is a spiritual disease that may infect self-styled "liberal" ideas as truly as those denominated "conservative," and is never so unlovely and unwholesome as when it takes that shape. The conceit of orthodoxy is that there is a complete, final, authoritative creedal form that faith must take, that the all-important thing is to find it and then test one's faith and loyalty by the degree of one's conformity to it. The phrase, "the faith once delivered to the saints," is construed to mean the creed once delivered to the theologians. It is a fatal delusion. There is no such creed, and any that presumes to be such, or that is held in such a spirit, whether it be of Athanasius or Nicaea or Westminster, or the Winchester Profession or the Boston Declaration, is a house of bondage which a Christian freeman has forfeited his birth-right to enter.

From this it follows that the Universalist who appreciates and claims his heritage as a Christian freeman uses a creed as a cry to rally believers rather than to expel heretics. That is a vital distinction. Is the Church a citadel of faith to be defended or an army

of the faithful to be led? In the latter case the creed is not a password but a battle-hymn, and its power and value are not in the words of the song so much as in the uniting spirit that it sings.

We waste our time in erecting creedal barriers against our foes. They are not likely to importune us to enter. Rather must we send our cry to the hearts of our friends, wherever they may be, inside our Church or without, confident that any Christian of the free mind and loving spirit can understand a fellow-freeman when he speaks. We may differently conceive of our common Master. We may believe in the final victory of the kingdom of God with varying degrees of assurance, from trembling hope to robust, buoyant certitude. But if to our faith God is Love, whom we know only as we love; if humanity is a brotherhood in which he is chief who serves most; if the only unfaith is distrust of the power of right and the only heresy is exploiting the weakness of men; if the kingdom of God is sure because the unconquerable God is behind it, and the cause of Christ means victory, not a forlorn hope — then our spirit can understand any man who holds that faith whatever his lips may say. All of us can march under any creedal banner any of us may raise.

To any such responsive souls, craving the fellowship of their spiritual kindred, we would say, "Come! Enter the fellowship of the Church Universal with the Universalist Church, and bring your freedom with you!"

Just a word in closing. "Where the spirit of the Lord is there is liberty." Only a church of the free

spirit can be vitally a part of the church of to-morrow. Only by appreciating and appropriating its historic birthright of spiritual liberty can the Universalist Church hope to fulfill its noble dream of being "a world church for world service." This is a world of many spiritual tongues by which men may variously utter a common vision and passion and purpose. A world church can not limit its sympathy or fellowship to the speakers of a single provincial dialect, even though it be trying to say the greatest truth in the spiritual horizon. Other men in other lands, in other churches or homeless aliens from any church, are saying it in their way, and living it with a fidelity that may put ours to shame. It is from faithful life to faithful life that the electric spark of Christ's fellowship passes and transmutes the dialects that differ into the understanding that is one. The marvel of Pentecost was not simply the mighty intrushing of the Spirit, but the power of that fiery visitation to impart to Parthians, Medes, Elamites, and dwellers in Mesopotamia the power each to hear the other speaking in his own tongue the wonderful works of God.

So must it be in the Pentecost for which we pray. We must have the instinct that recognizes our own kindred in faith wherever they may be. The essence of that faith is confidence that righteousness and love are the unconquerable will of the unconquerable God, that human souls are the ultimate values in the Father's universe, that the kingdom of God is that which earthly societies must become or perish. That faith, however one may phrase it, is our spiritual birthright. For it John Murray yielded himself to the

voice of God that overtook him on the lonely shore of the western world. For it our fathers labored and we have entered into their labors. That faith, recognized or unrecognized, named or nameless, is the living fire in the hearts of the makers of a new world. To say that in any spirit of exclusive proprietorship or of complacent vindication were to reveal our utter failure to understand what our heritage is. Our distinctive appeal must be not an argument but a living demonstration. The vindication of our faith, more convincing than any argument for any formal creed, is the patent fact that whenever and wherever men struggle valiantly for right against wrong, "perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed," you will find them upborne and controlled by the faith that thrills in the Apostle's ringing cry: "If God be for us, who can be against us?" All men everywhere who cherish that faith, however they may formulate it, can recognize each other on sight, for they have the witness of the Spirit that they are one.

To all sharers in this unifying faith, held in freedom and validated by deeds, we extend our greetings and fellowship. If they be in other churches, success to their labors in our common task. Only let us recognize it as common and magnify our fellowship and fund our inspirations and victories. If they be in no church, let us commend ours to them by demonstrating that what they at heart believe we champion, and that through organized loyalty they and we can in larger measure see our dreams of service and sacrifice come true. The power that will bind such free, faithful

souls into working, fraternal union is the compulsion of the ideal life in which the faith we cherish is incarnate: —

“One who never turned his back,
But marched breast forward;
Never doubted clouds would break;
Never dreamed though right were worsted,
wrong could triumph;
Held we fall to rise, are baffled to fight
better;
Sleep to wake.”

UNIVERSALISM AND PHILANTHROPIC PROGRESS

The Rev. George E. Huntley, D. D.

No speaker at any time can talk about Universalism without talking also about philanthropic progress, for the two are so vitally interrelated as to be inseparable.

A certain Sunday school teacher asked his small boys, as I suppose every well-regulated Sunday school teacher sometimes asks his boys, what they intended to be when they became men. You know how it is with boys. One of them modestly said he intended to be President of the United States, and another desired to be a minister, and one other, of course, expected to be a clown in a circus. But one of them, the smallest boy in the class, who could only just lisp the long word, said it was his intention to be a philanthropist. He was a bright boy, for just as surely as he remains in the Universalist Church, and shows any apprehension of its principles, he *must* be a philanthropist. There is no altruism but active altruism. There is no

real Godliness but generous Godliness. Love speaks ever in the imperative mood. "Of course" is the word that the Universalist must always give when he is confronted with the opportunity for sacrifice or service.

A sweet-faced woman, gentle of voice, kindly of touch, moved among the wounded soldiers of the Civil War as a ministering angel. She was of a timid, shrinking nature, not one at all to seek association with the terrible, but Clara Barton had the spirit of Christ, of one who went about doing good. So when she knew that her brothers were there suffering and in need of her ministry, she said, "Of course, of course."

A stalwart man prosperous in the performance of his profession, with every inducement to take life easily and quietly, discovered that in the penal institutions of his country the system in vogue was utterly unwise and utterly unchristian, a system resulting often in more harm than good. And so, at tremendous sacrifice, Thomas Mott Osborne gave himself to the task of introducing a sane system of penology. Some of his friends wondered, others remonstrated, but Osborne only said, "Of course, of course."

Clara Barton and Thomas Mott Osborne, who have been conspicuous in the eyes of men, are both products of our Universalist Church, and there have been many others whose names have been written high upon the roster of American philanthropy. This same spirit which has made them conspicuous has set thousands of others at work in humbler spheres, where God has given them for service. There is no logic anywhere for the idle Universalist; there is no excuse anywhere

for indifference or apathy to one who has the vision of the face of Jesus Christ. There is no real optimism but operative optimism; and there is no Universalism worthy of the name but useful Universalism.

Here is the test for our Universalism. If it causes us to live in sympathy with the humble victim of the sweat-shop, if it causes us to be kindly and generous to the woman taken in sin, if it makes us eager to give some relief to the widow and the orphan, it has stood one of the tests of a real religion; and otherwise it has failed.

Now, applying this test, what do we find? Have our people in the half century drawing to its close, so fought and so spoken and so lived that they have justified themselves in taking this greatest of all the names in the whole religious world? From the very nature of the case it is impossible to tabulate, to give in statistical form the deeds of philanthropy by which the life of any church is characterized. I believe, however, that even a cursory examination of our denominational life would show that in large measure our people have been respectable disciples of that One who made himself the Servant of servants.

First it should be said that our Universalist people have been students and spokesmen for the larger philanthropy which must underlie all of our Christian effort. Relief and reform are the twin humanities which must go hand in hand, and while we believe largely in relief, yet we must believe more largely in reform, which when it is worked out shall make our relief unnecessary. Be it said to the honor of our people — and you have heard some of the great names spoken here

to-day — that they have tried to go to the heart of the matter to see the social problems which must be solved in order that society may be raised to a level making unnecessary the giving of our dollars and of our substance.

Coming down to this matter of relief. Have our people been, as they ought to have been, among the leaders? Have they been merely observers, or have they been leading participants as their gospel surely should have made them? Think, if you please, of those simple community ministrations by which life is made sweet, by which the world is made a good place in which to live.

Everywhere, as our gospel has come into the hearts of men, it has set them thinking, it has set them working. It ever must be so. You will find that where there is necessity for relief our people are very likely to be the chairmen of the committees, they are very likely to be among the large givers, those who give until it hurts, and those who keep on giving after it has hurt.

A minister of another church said to me not long ago, "I can not accept your theology, but I take off my hat to your people, who are among our most Christian citizens."

Then think of those specific enterprises in which we must enter to make manifest that we are trying to do the works of Christ in the world. It has to be said of the Universalist people that in these matters very largely they have given to undenominational enterprises rather than denominational. They have not cared for the label. Sometimes we have been rather

impatient with them because they have been so indifferent to the label, and yet have we not made a creditable record? Take the matter of education suggested here this afternoon. We have our academies, we have our colleges. And we have our old folks' homes, into which those who have passed the active years of life may retire and be assured of care and comfort, typified perhaps most prominently by the Chapin Home in connection with the Divine Paternity in New York City. More and more we are establishing in connection with our churches our community houses, as that in connection with the Church of the Redeemer in Minneapolis, where our ministrations reach out into all municipal fields, that the city life may be purified and uplifted.

Yes, we believe in this regard, as in many other regards, in the religion of the open eye, the open heart, and the open purse. But there are occasionally other demands upon us, the demands for large giving for the special exigencies that arise because of some great catastrophe.

It has been hinted to me that I was asked to speak upon this subject largely because I have been somewhat identified with a special movement now before the eyes of our denomination, the movement for the relief of the oppressed folk of Armenia. Here is one simple case in point illustrating the spirit which may always be found in our Church.

At the Baltimore Convention it was voted that we should attempt to raise a sum approximating \$50,000 for the relief of these suffering people across the far seas. It seemed a great fund, as we were just com-

pleting our great drive. The strong-hearted were a little bit doubtful; the weak-hearted were sure we could not do it. But we set out and pretty soon we raised our appeal from \$50,000 to \$60,000. With what result? Already we have passed our original goal, and very soon we shall reach our larger goal. Our people have said with no uncertain tone, "The Armenians are our brothers and our sisters. We can not rest in comfort and security unless we have shared with them of our substance."

In connection with this we have made use of the orphan plates, the design being to make the little children of Armenia members of our own American families, to be thought of every day at every meal. The acceptance of those plates throughout our denomination has been, perhaps, one of the wonders of these recent years.

In our Sunday school work, as in the work of our Young People's Christian Union, we are designing to develop an understanding of the heart of Christ, to develop a reincarnation of the spirit of Christ, so that we may have a Church truly generous.

What does it mean when we ask for these offerings from our children and our young people year after year, when we ask that they shall give something for the colored people down in the South? Does it mean that we are chiefly interested in the colored people? It means that we are interested in them surely, greatly interested in them, but it means that we are interested in something more, that we are interested in these children themselves, that we want to get the reaction of

their hearts and lives that will come from generous giving.

What does it mean when we ask them to give for the children of Armenia? That we are interested in the children there? Of course we are interested in them. But it means also that we are interested in the children of America, that we want to develop in them the grace of giving that they may become, in the years that are to follow, worthy disciples of him who knew men best, loved men best, and served men best. We are to develop a new generation of giving Christians; because there can be no living church that is not a giving church; there can be no growing church that is not a giving church.

I spoke in the beginning of Clara Barton. It is quite customary for us in these days to link with her name that of another gentlewoman of our denomination, one of the present day, that of Miss Ruth G. Woodis, who in the spirit of Clara Barton has gone now to give herself, to give whatever may be necessary, to bear whatever may be necessary, for service in far Armenia. She has not only the spirit of Clara Barton, but the spirit of Christ itself, and we honor her to-day as exemplifying the gospel which we are trying to preach. She has gone, but many others would go, for this is the spirit that has been developed among the young people of our Church. Many others would go if it were necessary.

Here, then, is our prophecy for the Universalism that is to be. I have no doubt about the Universalist Church of fifty years hence, for we are to have a

Church in which there is to be no shrinking, in which there is to be no shirking, but a glad acceptance of such labors as God shall give. To such a Church God gives great tasks, and to such a Church God gives great blessings.



Annisquam Light



Warships in the Harbor

CHAPTER XI

THE EDITOR'S STORY

The hour of prophecy had come. The Past had been recalled, the Present had been surveyed, and now we were to look through the eyes of youth into the Future. The day began with a sunrise prayer meeting, on the rocks by the sea, led by the Young People's Christian Union. This was a distinct novelty to John Murray, who had willingly begun the strenuous third day by being present. A century and a half ago the Universalist Church was recoiling from most of the methods of the Established Churches, or, perhaps, being forced into the new ways, and in that controversial period it became didactic rather than devotional. It was a fight for opinions and convictions. It took a long time even after we had won an assured position, to bring us to a recognition of the fact that we need not abandon the good with the evil. In later years we began to know that worship was the source of preaching and power, and we began to worship according to our conscience and convictions. And it was our young people who preserved to us our devotional life. It was our young people out there on the rocks as the sun rose out of the sea, who with song and prayer invoked God and found companionship with the Master. And John Murray said, "It is well," as we made our way through the level sunrays back to the city.

Again we were in the big tent with the gathering multitudes, awaiting the message of faith. And then there came to the front, not a young man nor yet an old man, but one who had imbibed the everlasting youth of the Gospel, and the wisdom and temper of devout unfolding age, and he told us that this Gospel of Good Tidings we are preaching, and have been preaching for one hundred and fifty years, is not only a perfect theory, but is practically true and workable in this every day world. And then he "demonstrated," by showing how the Golden Rule was the chief factor in successful business.

That was the background for youth with its forward look, and one by one they applied their Universalism to the social order, the moral order, the spiritual order and to world salvation.

And here was another shock to the mental habit of Mr. Murray. In his day, he and others thought of religion only in connection with the future life and the other world; it was addressed to God, to induce His favor in saving from the coming, but far off, danger, to save men from the wiles of the devil and the vengeance of God Himself. They did not think religiously in present-day terms. But here were these young prophets proclaiming, as the reclaimed message of Jesus, that religion is for the now and the here; that, working through all these different orders of life, it is to bring in such a kingdom of righteousness and happiness here that it will in its overflow insure, beyond all question, the kingdom of heaven there.

Last night, when the wonderful searchlights from

the warships were playing over the sea and the land, I noted how sometimes they were directed up into the heavens, where they were dissipated in the distance. They did not get anywhere nor reveal anything, and then with magnificent sweep they were swung down to earth, and revealed every detail of nature and human life. And I thought how the direction of religious thinking and effort had been shifted from the heavens, where they could not reach far enough to reveal anything more tangible than hopes, down to the throbbing life of earth, where they revealed man's needs and God's supplies. And I thought, in my wanton mind, what a good thing it would be if we could install one of those warships in our divinity schools in the chair of theology!

I did not reveal my strange fancy to Mr. Murray, for I was coming to be a little suspicious of his "conservatism," for on two separate occasions, when I had advanced some seemingly radical notions, he had looked at me in a quizzical way and more than intimated that I was a "stand-patter!"

But the best of the morning was yet to come, when, after the modern prophets had proclaimed their proclamation, there came up out of the past a young Loch-invar, whose years are a considerable sum, but whose youth is immortal. He brought with him the torch which he had snatched from the altar of fifty years ago, and he passed it on to the ministry of 1920, with which to set the world on fire. It was a thrilling moment, and I could hardly restrain Mr. Murray from adding a coal from the altar of one hundred and fifty

years ago, for here was the prophecy of the unification of all of our forces for the Murray Crusade into which this great Pilgrimage is to flower.

Of course Mr. Murray wanted to attend the meeting of the Historical Society in his old home, and so did I, and so did many others, and all the afternoon there was a crowding procession through the rooms. It was a place to feel the presence of Mr. Murray and all of that wonderful family of Sargents who meant so much to the old church in former days, and, through all the years since, have meant so much to the art and literature of America. One of the family read interesting reminiscences from the old times, and there came one rich in years, three generations of him, who reached back into the past to clasp hands with those who had clasped hands with John Murray.

I am wondering if we fully appreciate what a treasure house of memories and inspiration is this Sargent-Murray-Gilman House! If I were a rich man I should so endow it as to insure its perpetuity. But ministers and editors are not to be numbered among the rich, virtuous or venal. We are much better off, for we are of the multitude, who together solve the big problems of finance by each doing his part, and our multitude must endow this memorial and make it an enduring shrine to which the feet of those who love liberty and truth and freedom in religion shall turn in endless procession.

We could not go on the excursions to Annisquam and to Salem, but hundreds did; it was an opportunity not to be missed for the Pilgrims from far away to get into the heart of Old New England. It all be-

longed to the Anniversary for over these very roads, and to these very places, John Murray and his co-laborers had gone on horseback or in lumbering coaches to preach the word and establish churches.

It is interesting to note that while Mr. Murray in his early ministry never dreamed of establishing a new sect, yet the forming of groups of believers was inevitable, and the building of churches followed, and the sympathetic and practical co-operation of these societies could not fail if they believed the faith they proclaimed. And as he went about from place to place, he never apologized and never took the heart out of his work and discouraged his followers, by insisting it was not his purpose to build a denomination! He had something more important to do than making excuses, he was going to give the world the best news it ever had, and he wanted numbers, he wanted churches, as the only means to an effective ministry.

And we "progressives" of to-day, who are going forth on the Murray Crusade for members, need to learn this lesson, that we can not win men into a church organization in which we do not believe ourselves, when we cry unto them to "come into the church" with one voice, and with another deny its value. No one but an idiot would say the shoe factory was built for any other purpose than to produce shoes, but the factory must first be built, and on its size and equipment and character depends the output of shoes. If we are going to do great things for world service during the next fifty years we need a great Church through which to do it, and I, for one, believe in a great Church and that is my work at hand, and I

do not have to explain with foolish insistence, whenever I proclaim my objective, that it is not for the Church itself, but for what it can do. These meditations came to me when Mr. Murray whispered, "What do these great leaders mean by cutting the heart out of their message?" and I could not answer him!

CHAPTER XII

THE THIRD DAY—UNIVERSALISM OF THE FUTURE

THE GOLDEN RULE IN BUSINESS

Arthur Nash

I come not with a sermon of theoretical panaceas. I come with the narrative of things accomplished, and I am forced to relate much in the first person.

In June, 1916, the A. Nash Company was incorporated with an authorized capital of \$60,000. As the prime mover and principal investor I was elected president and general manager.

The company had just gotten nicely into operation when our country was forced into the world war, and both of my sons entered the service. I became disheartened and discouraged; there was but little development in our company during 1917 and 1918, but during those two years, like millions of others, I was doing much deep heart-searching and sincere thinking.

During 1917 the pastor of the First Universalist Church of Cincinnati was called away one Sunday, and asked me to fill his pulpit; he also requested that I give a layman's view of, "What is wrong with Christianity?" At that time, and in my heart anguish, I could not consider this subject lightly, and it was in a spirit of prayerful truth-seeking that I entered into the study of this momentous question.

During the preparation of this address I read the articles of many writers who claimed that Christianity was a failure, but in each one of them I found that the thing they were condemning was not Christianity, but the lack of Christianity. I could reach only one conclusion, and that was that Christianity had not been given a trial. The thing that is wrong with Christianity is its lack of application by its adherents.

It was a revelation to me to find how much the Great Teacher, the founder of Christianity, as well as all the prophets, had stressed the gospel of social and economic righteousness.

My study of these things did not end with the great war, but is still continuing. I have been able to reach only one conclusion, and that is that all our social and economic controversies, hatreds and strifes come about on account of non-application of the universal religion expressed in the Golden Rule.

These facts became clear to me about the time the armistice was signed and my boys were returned to me. With my associates in the company I decided, faint-heartedly at first, that we would give the Golden Rule a trial in our industry.

Previous to this time, like millions of others, I had regarded the Golden Rule as a beautiful expression of impracticable idealism, as something to be admired, but never attained. After we put this divine law into operation in our factory I had a feeling that there was something sacred about our plant every time I entered it; now, I know this is true. I realize we have invoked the highest law of God's universe.

The Golden Rule is the divine law governing human

relationships, accepted by all religions and proclaimed by all prophets and teachers of every creed. It is the only infallible, workable, industrial and economic law in the universe to-day.

I do not say it has solved all labor troubles in our factory; nay, it has done more, it has eliminated all labor troubles during the most trying industrial period of the world's history. I do not say it has driven out hatred, strife and selfishness; it has done more, it has ushered in love, contentment, co-operation and happiness; it has not only cast out hell, but has brought heaven to us.

I need not remind you that the year 1919, the initial year of what was then an experiment with us, will go down in history as the year of strikes, industrial upheavals and war. This was especially true in the clothing and textile industries. The clothing industry, which had been known as the sweat shop of underpaid, underfed pauper labor, was the industry into which we had decided to introduce the Golden Rule. Do you wonder that we were faint-hearted at first?

You also remember that during 1919 there were not only strikes, destruction of property and murders in the clothing industry, but the one complaint of the entire industry was, no production. You also remember that clothing mounted to unheard of prices.

The year 1920 was ushered in with the same conditions in control, but conditions soon changed, and the last three months have been a period of stagnation in the textile and clothing business; it has been a period of non-buying, cancellation of orders, some factories running part time, others closing down entirely,

and still others being forced into the hands of receivers, together with frantic price cutting and efforts to unload among retailers, from the Atlantic to the Pacific. Holding that picture in our minds, let us take a bird's-eye view of a factory where the Golden Rule, God's economic law, holds sway.

During the year of strikes the A. Nash Company had no strikes.

During the year of high prices the A. Nash Company manufactured to order suits and overcoats to retail at from \$16.50 to \$29.00.

Now, note what happened when stagnation hit the industry. During the first six months of 1920 the A. Nash Company did \$81,000 more business than it did the entire year of 1919, and during the month of June, 1920, it did a business equal to the entire year of 1918. July and August are supposed to be the dull season in the wholesale tailoring business. During July of this year the business of the A. Nash Company was only \$12,000 below their biggest month, notwithstanding the fact that they gave the entire factory a week's vacation. During the month of August they received individual orders for 6,125 suits and overcoats.

The A. Nash Company has not, at any time during 1920, been able to get out its orders on time. Our faithful help had not had a vacation since 1918. The early part of this year we promised them two weeks in July. We were forced to cut this to one week, and we have not yet caught up with what we fell behind during that week.

No, friends, this is not a miracle, except in the sense that acting in harmony with God's law always

produces miracles. Every one of you will know, when I tell you what we did, that there could have been no other result.

When I discovered that God had given as infallible a law governing human relationships as the law of gravitation, and decided to make conditions favorable for that law's operation, I began to study conditions in our industry. I discovered that at that time, and practically all times since Eve sewed the fig leaves together, the textile and clothing industry was the poorest paid industry in the world.

When I made this discovery I called my help together about the end of 1918 and told them of these conditions, and that we expected to make the Golden Rule the governing law of our industry, and that together we would lift ourselves out of that condition. I told them then frankly that it would be my policy when any of them appeared before me, which they were at liberty to do at any time, to ask myself the question, if I were in their place and they were in mine, what would I want them to do. I asked them to let the same rule govern them in their actions.

We at that time occupied a half floor in what is known as the Power Building in Cincinnati, a building largely occupied by clothing manufacturers. From the day that we decided on this policy both our production and volume of business began to increase.

One block from us was located a large whiskey and distilling company occupying a building of six stories and a basement. On account of conditions that you will all understand, they were anxious to dispose of this lease and give possession July 1, 1919.

We went to our bankers and gave them an outline of our condition, and of the opportunity we had to get this building, estimating that it would necessitate a loan of \$50,000 to make the move and equip the new building to take care of our business. The bankers agreed to give us this credit, and we took on the new proposition.

At the time we made this deal the big strike of clothing workers of Cincinnati which had national publicity was going on. As there were many other clothing factories in the same building with us, the entire building was surrounded by pickets during this period. The first week of the strike our help was literally forced to fight their way through the picket lines; after the first week, for some reason unexplained to us, our help was practically unmolested and even treated with courtesy by the pickets, and I wish to add here that while our factory is not unionized we have the support and confidence of all of the Union people of Cincinnati.

The first of July, 1919, we moved into our new quarters, which contained about seven times the floor space that we had occupied in the Power Building. The strike in the market had not yet been officially declared off. We called our little group of help together and talked over with them the condition of hate and strife in the market, and told them that we had borrowed \$50,000 to make this move, had done so on account of our confidence in them, and that on account of conditions in the market we did not want to run general advertisements for help to fill our new factory. We asked the help to bring in their friends and train

them to do the same work that they were doing, and in increasing our working force 600 per cent and our production over 1000 per cent we never ran a single advertisement.

When we first called our people together and talked over the condition in the industry and proclaimed the Golden Rule as our governing law, we had a picture of a profit-sharing system of paying wages, which we submitted to that little group. Their confidence in the management was such that they said they did not want that system, as they would rather have their pay each week, and were willing to leave it to the management to figure out what they could pay in a weekly wage. During the increase of production and on account of the wonderful loyalty shown by our help we made several increases in wages during 1919. None of these increases were made on account of Union demands, or in concert with the market, but each one was based on a certain increase in production which had been previously announced to our help.

When we took our inventory at the end of 1919 we found that in spite of these increases in wages and the enormous expense of moving and setting up our entire plant, we had made a net profit of \$42,000 on an investment of \$60,000. The actual condition at that time was that we were paying bigger wages, selling our product for less money and making a greater profit than any of our associates in business.

As soon as our inventory was completed and the figures verified we immediately went before our help with these figures. We felt greatly chagrined, because it is our belief that this is an unjustifiable profit

to make off the labor of others; we frankly told our help so; that this statement must go to the government and a large share of this money be paid in income and excess profit tax, and we immediately put into effect another increase in wages in our factory. This increase ranged from ten to twenty per cent.

Now, consider this fact: at the end of February we again went into our cost for manufacturing for the months of January and February and found it had not cost us quite as much per suit to manufacture during those two months with this new increase in effect as it had during November and December, before we put it into effect.

We immediately called our help together again. This time we told them that when we had presented the profit-sharing proposition there was only a little handful of them, and it was possible for us to figure approximately what each one was producing each week, but that since our working force had increased to over four hundred, and we were producing a little better than a suit of clothes every two minutes, it was not possible for us to tell with any degree of accuracy what each one was producing per week. We again laid before them the profit-sharing basis of arriving at a just wage, and told them that we knew of no other way to solve the problem. This time they voted unanimously to adopt this system.

By the plan presented to them the profits were to be divided among the help on the basis of salaries earned, twice each year. I did not know, nor had I thought, of any other basis of division, and I think probably no other basis had occurred to the employees

when they accepted this one. But when they got back out into the workrooms, the Golden Rule began to work in their minds. Imagine my feeling when a few days later the following petition was laid on my desk.

Realizing that the A. Nash Company is using every effort to be truly just and democratic, and realizing that in making the final adjustment of wages on the profit-sharing basis a very large share of this final payment, as at present intended, would go to those making big wages, and heartily agreeing with the management that it is not just that the lion's share of the profits should go to any individual, or small group of individuals, we, the undersigned, all of whom are drawing a weekly wage of over sixty dollars (\$60), do hereby petition the management of the A. Nash Company to distribute the workers' share of profits, which is to be distributed July 1, 1920, on the basis of time worked instead of on the basis of wages drawn.

This will give those making the smaller wage an equal dividend with those making the larger one, and we believe is not only needed by them, but is just and in keeping with the policy of our Company. We are sure this will be appreciated by all the help.

(Signed)

L. J. Rusland, Harry Ense, Frank J. Garrety, L. A. Baumann, Clifford Redmond, John L. Burg, Samuel Friedman, Frank Prinzbach, Louis Frank, Edward Reichert, H. Brauerman, M. Viner, Edmund T. Clayton, Gus W. Comello, M. Engst, R. A. Carson, Bertha A. Fisher.

I have said there was no miracle wrought; it seems to me that I must qualify, if not contradict, that statement and say that miracles are always wrought

where Divine laws are invoked. Whenever a group of people sincerely try to do by each other as they would be done by they soon discover that they love each other, and begin working for each other's interest in every way.

When this petition was laid before me I immediately called up a preacher who had been greatly interested in our work and asked him to come over and read it. I will never forget the look on his face when he finished reading that petition and said, "Mr. Nash, there is more Christianity in that petition than in all the sermons preached in Cincinnati." I said, "Yea, and there is more joy and satisfaction in that petition than in all the dividends being declared in Cincinnati."

Let me impress on your minds just what that petition meant in our factory. The skilled labor, like the cutters and the off-pressers who were making from \$75 to \$90 per week, signed a petition that the poorest paid help should receive the same dividend that they did. In our place we have some old ladies who are past the age of learning to run machines, or doing skilled operations, whom we keep so as to help them feel that they have a degree of independence in life. Besides these there are the beginners who on account of their lack of experience are not drawing large wages. If the dividend had been made as originally intended the high-paid help would have gotten six or seven times as much as these old ladies and the new help who really needed it. When the dividend was made in accordance with this petition every one who put in the full six months received \$91.80 as his share of the dividend,



Rocks Along the Coast



Moonlight on the Water

or a little over \$3.50 for each week's work. If you could have seen the faces of the old ladies and beginners when they received this amount, perhaps more money than some of them had ever had in their life, you would have known that the high-paid help were duly rewarded for their Christian act.

Now let us study for a moment the question of the increasing volume of business during this period of stagnation and price cutting. When we decided to make the Golden Rule our governing law it was impressed upon every mind that doing to others as we would be done by did not simply mean employer and employee, but meant each customer on our books as well; it meant that every garment we sold must be of a standard that we would be willing to accept, and sold at a price that we would be willing to pay if we were in the customer's place; it meant that our help saw behind each order a fellow human being whom they wanted to deal with as they would want to be dealt with. It was an honest effort at applying the Golden Rule that fixed our prices during the 1919 orgy of high prices and profiteering.

The long suffering public was conscious of these facts, and while others were losing the confidence of the public we were gaining their confidence, so that when the time came that the public went on a non-buying strike we were no more affected by that strike than we were when the laborers went on a strike, because, in applying the Golden Rule, dealing justly with the public, we had won their confidence in the same way we had won the confidence of our employees.

Nineteen hundred years ago, before a mighty con-

course of people assembled on the picturesque mountainside, the Man of Galilee, proclaiming the Beatitudes, giving a new vision of the Universal Fatherhood of God, teaching us to pray, "Thy kingdom come, Thy will be done, in earth as it is in heaven," climaxed it all with, "Therefore"—note this connecting word; it harks back to all he has said; because of the blessings of the Beatitudes, because of the new vision of the Universal Fatherhood of God, which gives us faith and courage to pray for the kingdom of heaven on earth—"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

To-day in a clothing factory in the beautiful city of Cincinnati, around their machines and work tables, is assembled another group of people. Into this organization has been put the leaven of God's infallible, unalterable economic law, and the whole has been leavened. It is a spot where heaven has come to earth; they have sought first the kingdom of God and His righteousness and accepted His promise that "all these things shall be added." That promise has been abundantly fulfilled.

This group would not, and shall not, hide their light under a bushel, but shall be like a city that is set on a hill, and shall let their light so shine before men that they shall see their good works and glorify their Father which is in heaven. They are proclaiming anew the Galilean's mountainside message; they shout it in word and act, and it is taken up and echoed by every prophet of God, and gathers force and volume as it rolls on, circling this old globe.

The message still is, "Therefore"—because of the blessings of the Beatitudes, because we now know God to be our Father, because we now know heaven on earth to be possible, because all labor troubles are eliminated, because panics vanish, because credit problems are solved, because "all these things shall be added"—"*Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.*"

THE SOCIAL ORDER—THE DUTY OF THE STRONG
AND WISE TOWARD THE WEAK AND THE UNWISE

The Rev. Clinton L. Scott

Just before the Presidential election of the year 1840, Daniel Webster was invited to Vermont to speak. It was a time of darkness and distress. The country was convulsed by intestine strife, business was suspended, men were out of work, and poverty stalked abroad, while the two political parties, unmindful of the vital issues of the day, fought selfishly for domination. Webster came to the little town of Stratton, and in order to give the people in two valleys opportunity to hear him, the meeting was held on the top of the mountain. Only the first sentence of his speech is remembered. Climbing up on a high stump, he looked out upon the assembled multitude, and he said, "Fellow citizens, I have come to meet you among the clouds."

We are meeting on the 150th anniversary of the Universalist Church in America, among the clouds. We are living in a night. We have lived out a day of

open organized strife, of unrestrained violence and of unlimited sacrifice. The sun has gone down on unfulfilled promises and blighted hopes. We are shut in by the clouds of race prejudice and class hatreds. We are lost in a fog. We are confused and frightened and panic stricken, and know not which way to turn. As in the first days, so to-day. The earth is waste and void, and darkness is upon the face of the deep.

We Universalists are a small body of people gathered here to tell the world that we believe a philosophy adequate in its application of bringing light out of darkness, and of leading a broken and disheartened human family out of the clouds of violence, prejudice and hatred into the clear light of understanding, sympathy, and brotherly love. We Universalists are egotists. We are claiming to possess a program that will save the world. Jesus declared, "I, if I be lifted up from the earth, will draw all men unto me." We are able, in fact, as Universalists to say that our interpretation of the Christian gospel is an emphasis upon a program that shall fulfil this prophecy, a complete program for completing humanity.

The task given me is to make clear how the application of the philosophy of Universalism will give us a social order in which the duty of the strong and wise toward the weak and the unwise shall be fulfilled. A complete program for completing humanity includes a perfect social order. A perfect social order means the subjugation of all individualism that proceeds from self-seeking. A perfect social order means the triumph of altruism and responsibility expressed in mutual helpfulness.

The bedrock of the Universalist philosophy is the oneness of the human race, the assumption that we have one Father, and that we are all brothers and sisters. At the present time we are not living in harmony with this philosophy. We have not yet learned how to manage our affairs so as to make the world a safe place for the weak and the unwise members, or even to offer the weak and the unwise adequate opportunity to become strong and wise. We still have in us a good deal of Adam. Some men are strong, and strength has been multiplied a million fold in co-operation with physical forces. But strong men have yet to be civilized, and strength has yet to be consecrated to spiritual endeavor. Strength is used not to help the weak, but to help the strong become stronger. The strong combine their strength in industry and in international alliances for the express purpose of acquiring more power, and at the expense of the weak.

We are banking our successes on strong military organizations, and strong business combinations, with no more noble end than that of adding house to house, field to field, and territory to territory, all with a heartless and relentless disregard for the well being of the weak. A passion for power possesses us, which is a survival of the struggle for existence of primitive men, combined with the power of study and scientific methods of organization. Cruel, relentless, materialistic strength defeating noble ambitions, subsidizing art and seducing beauty. This is the thing to which we give our lives, and by which we measure our successes.

Some men are wise, and the wisdom of the ages has been assembled and tabulated, but wise men have yet to be Christianized, and wisdom has yet to be dedicated to freedom. Wisdom is occupied with getting, when it should be giving. The best brains in the world are occupied in devising ways of destruction through warfare, and in gaining the advantage of others in the struggle for economic supremacy. "In much error is much grief." The writer of that was not much in error, because a large part of the grief and agony of the world to-day is due not to man's lack of wisdom, but to the exercise of that kind of wisdom which turns to gain and craftiness.

We have made only a small beginning in brotherhood. We have described but a short arc in the divine circle of God back to God. We are only in the childhood of the race. We are diamonds, it is true, but we have yet to be ground and polished. Hell is a prelude to heaven. The rough marble must be chiseled into a statue of beauty. We are starting from God to travel about the great circle. We shall end the long pilgrimage in harmony with Him when the diamond shall have become a thing of beauty, when the marble shall have become a statue, when the clamor of hell shall have become the symphony of heaven.

From the first expression of God's idea we have developed into creatures of heart and soul, the beginning of beauty, and with intimations of limitless achievement. We are, however, but a little way on the road to God and the fulfilment of our destiny. Even now we see but a short distance into the future. We can see that we are at the beginning of a process

of evolution from a mere biological and selfish animal to a social and altruistic being. The mire of the pit clings to us. We utter the savage cries of the jungle. Not content with domination over animals we turn upon our own kind and destroy them. We have moments when the desire to spend ourselves for others possesses us, when the brute influence is sleeping and the divine influence is striving to become articulate. These moments are rare, however, and our altruistic desires are soon absorbed in the acid of economic egotism.

We have discovered the fruits of the earth and found them to be good, and we are fighting for the possession of them. We destroy our kind with a scientific thoroughness which makes our civilization more cruel than savagery.

Man's unselfish endeavor is pitiful in its totality. He dreams beautiful dreams of brotherhood. The result of man's altruistic endeavor is after all microscopic in comparison with the suffering that results from his competition. From infancy to dotage man fights with and slays his fellows in order that he may make a kingship out of his environment. Beneath the refinements of what we call civilization there is a code of competition as much mightier than the code of the jungle as the reason of man is more potent than the instinct of the brute. Few of the species of the lower orders bear slavery or kill except to appease hunger, and they do neither in the name of religion.

As yet man's labor for others extends little beyond his own house. Thus far in the progress of the race man has not become much more than a biological

species. Even his activity for the members of his own household is not pure altruism, but consciously or unconsciously is born of a desire to extend himself into the future, to propagate himself, to continue to live this side of the grave, after he has passed beyond it, and, therefore, to have eternal life in a world of transitory things. The endeavors which man makes for his immediate family which are commonly called unselfish, proceed not from pure altruism, but from selfish pride in the group of his choice, which he seeks to improve, protect and perpetuate.

Only a few have the strength and the wisdom to struggle for any outside the family group. The average man who has had no advantageous endowment of strength and wisdom, finds nobility well nigh impossible. The struggle necessary to secure things for his own household even, makes necessary the immolation of those who interfere with his process of acquisition. Thus the results of altruism are left to the last of a narrow margin after all other desires are satisfied, and unselfishness becomes a luxury that only the very strong and the very wise find it possible to gratify.

A social order in which the duty of the strong and wise toward the weak and unwise shall function, must proceed from the principle of brotherhood. The strong and wise have a responsibility to teach, to lead, to tolerate and sympathize; and that duty can not be discharged until the weak become strong, and until the unwise become wise.

The principle of brotherhood makes it imperative that those best endowed and best equipped contribute whatever margin for service they possess for the com-

mon uplift. The New Testament teaching, rediscovered and re-enforced by modern science, is that no man liveth or dieth unto himself. We are bound together, in one Deity, in one life and one destiny. No member can of himself become perfect until all become perfect. There is no salvation for any of us until all of us are brought into harmony with the laws of God. There is no safety and no salvation for the wise and the powerful in the Father's house until the last poor ignorant one turns his face homeward. No man, be he ever so wise and strong, can sit down in the sacred places of the Most High while any lost soul wanders in the outer darkness.

There is a hell — we must pass through it on the way to heaven. We are all members of one body, and the sooner we accept this truth and conform our lives to it, the sooner shall we find our way to the light. If there is weakness and ignorance anywhere, it is our weakness and ignorance. If there is anarchy, revolution and rebellion, then it is born of our blood, flesh of our flesh, and bone of our bone. No circle can be drawn that can circumscribe any group on the basis of creed, race or culture, at the exclusion of the vilest wretch that walks the earth. The waters of the sea do not extend far enough to make possible the banishment of those who do not believe in our social order, or who have lost confidence in our form of government.

Universal salvation must be preceded by universal conviction of communal sin. The men who really accept the philosophy of brotherhood do not seek individual extrication from an imperfect social order.

They stay with it and work to transform it. They realize their oneness with communal wrong, they understand the weakness of the weak man, they are tolerant of his imperfections, sympathetic toward his desires, and labor for a common freedom. To them the brotherhood of man is more than an empty phrase. There is no condemnation of individuals whose minority opinions and whose unsocial acts are only a reaction on an imperfect social order. He feels no man in his weakness and ignorance to be guilty above himself. He is like John Woolman, of whom Whittier said that in his life-long testimony against wrong he never lost sight of the oneness of humanity, its common responsibility, its fellowship of suffering and communion of sin. Sin was not to him an isolated fact, the responsibility of which began and ended with the individual transgressor. He saw it as part of a vast network of entanglements. Hence the wrong and discord which pained him called out pity rather than antagonism.

Such a spirit of sympathy is born of the principle of universal brotherhood. We are admonished by no less a Universalist than St. Paul to remember them that are in bonds as bound with us, they that are ill treated as being ourselves in the body. Just as among the members of our own household we favor those whose weakness requires most, so with an extended family conscience shall the weak and the unwise receive in proportion to their needs, which are more than comfort and well being, more than hospital or free clinic, more than reclamation centers or labor unions or bonuses. Nothing short of the opportunity

for the weakest and most ignorant man on the earth to become in wisdom and strength a likeness of God shall meet the demands of the universal family conscience.

In a social order built on the foundation of world brotherhood every member shall have the opportunity to make of his life an original and complete contribution to the human whole. Nothing less can satisfy the demand of the philosophy of universal brotherhood. If we accept the implications of this philosophy we are not satisfied to bound our vision by anything less than that.

We are only at the beginning of the civilizing, Christianizing process of bringing a lost world to God, because we are only at the beginning of the application of universal truths to the process. Out of the struggle for our own lives must come the struggle for the human whole. The evolution of the race has not been continuously upward and onward, but universal brotherhood must make it so. Our evolution must become conscious evolution. We must proceed from the family ideal we know, and the principles of brotherhood upon which we have made a beginning. We shall be saved by faith; we shall be saved by a saving philosophy; we shall be saved by nothing short of the acceptance of the vast implication of the philosophy of universal brotherhood.

In the measure that we are successful in understanding and applying this philosophy of brotherhood, shall we aid the advance of the race from selfish beasts to altruistic beings, thinking God's thoughts, doing His will, and entering into a perfect social order where

the affection and protection of the family will be the possession of every member, and where all strength and all wisdom shall be expressed in mutual helpfulness.

THE MORAL ORDER

The Rev. Fred C. Leining

If the general conduct of humanity is to be of a high character, it must be governed by common principles. These principles, that are opposed to murder, theft, adultery, falsehood and similar evils, are discoveries made by that part of man which we call the religious nature. By common consent, based upon the best interests of the group, certain standards of proper living were accepted.

These standards represent man's effort to discover the way to well-being, that God, the Universal Father, intended for all His children. This way, which we may term the objective of the moral law of the universe, existed before man discovered it, and naturally some groups made more noteworthy discoveries than others. All, however, have ventured into this field because all peoples are religiously inclined. All feel the compulsion to shape their conduct from a pattern that meets the demand of the public conscience.

Men, naturally, have differed in their ideas of God and human relationships and these ideas have been written into varied religious systems. But there is only one religion, just as there is but one sun and moon that shine over all, and the one life that we all share. Mosque, temple, cathedral, meeting-house and chapel

are the expressions of a common longing and impulse. Fetish, idols, altars, sacrifices, sacred books, hymns, psalms, liturgies, creeds, fasts, feasts, prayers, prophecies and sermons are the proofs that men are everywhere profoundly and naturally religious and can not be otherwise. There are weird notions of God and there are ennobling conceptions of God.

There are savage ideas of man's duty to man and there are high conceptions of man's duty to man, yet in the lowest religious system we do see the honest and earnest attempt to express the aspirations of the human soul Godward and manward. Our fellow worshiper does deserve credit, whether he pounds a drum until his arm is numb, or dances until he falls exhausted, or yells himself hoarse in his all-absorbing devotions, for it is his way of telling that he owes an obligation to his God, and he tells it in the way that appears best to his intelligence.

In this age we must lay aside all provincialism and realize that first we are citizens of the universe. First, we must know what is the universal way to well-being, otherwise, as individuals of a community or family, we can not function in a world program for completing humanity. When we know the program that is *summum bonum* for all of humanity, then we know what should be the policy of every part.

Not long ago men thought and felt only in terms of the family. Then the horizon of a number of families grew and they considered tribal interests. Later their horizon grew again and they saw the possibilities of a number of tribes united to form a nation.

They went through a bloody trail to form their

nations and when the nations were finally established, alas, the horizon darkened. Exclusive policies were born and adopted. Each one built a wall about itself. One group cried "Israel first;" another cried "Babylon first;" another cried "Greece first;" another shouted "Carthage first;" another, "Rome first;" another, "Spain first;" another, "France first;" another yelled "Germany first;" another shouts "England first;" another cries "America first." In the long night of bitterness, strife, slaughter, horror, suffering and agony, only a few months ago, from somewhere there came the sound of a voice crying, "Humanity first." It is not strange that those who heard the voice for the first time were bewildered, for they had always worked at the other end, in the childish way, "Me first;" "My family first," "My community first," "My state first," "My nation first." Do I need to remind you of what this policy has cost in tears and anguish? Surely God speaks for all His children and pleads for a new world order in these unfamiliar words, "Humanity first." Really, here is a clearly defined moral law of the universe — the nations must have a world vision of human happiness.

The oneness of humanity and the unities of life can not be over-emphasized. The things that divide nations are surface differences. Down beneath the different colored pelts, we see common weaknesses, sorrows, joys and treasures, a common humanity eager to be friendly with God and conscious that God has outlined certain principles of holiness to be universally observed. The world is now a complete neighborhood and any neighbor who defies the neigh-

borhood laws, willfully or ignorantly, is thereby breaking up the harmony and happiness of the others. Only the religious system which inspires the noblest thoughts of God and demands the highest type of human conduct is adequate for the world as it is constituted today. Hinduism, Buddhism, Mohammedanism, must all answer to this test: What has each done for its followers? What type of people has it developed as individuals? What type of community life has it promoted? Do its communicants manifest any growth in a thousand years? Is it a stumbling-block to the progress of humanity?

It is significant that in 1803, in Winchester, N. H., a group of Universalists proclaimed to the world that holiness and true happiness are inseparably connected, for they were speaking to humanity in the terms of humanity. It is the moral law of the universe that the cause of universal happiness must have a system of life that will not only bind the nations together in a common career of holiness, but that system must demand from every individual the highest type of thought, speech, feeling and action.

We know that the gospel of universal salvation and the elevation of mankind and world fellowship and beloved unity is in only one religious system. We know that this system pictures God at His best and sends man to his best. We know that the most advanced nations in morality, intelligence, sympathy, usefulness and prosperity are the nations which have embraced this system. We know that this system must have the world as its field, for it best expresses the moral law of the universe. Jesus, alone, had the

mind that moved outward to the far horizon and spoke and acted in terms of humanity. In him are the great principles which must govern all human action, if mankind is to live rightly and happily. The issue is clear — the world for Christ or the world for endless war and strife and torment of hell here on earth. Which shall it be?

You call it a universal moral law, as you see that the sun can make the fields green only as it makes the individual blades of grass green. The law applies to every community field as well as to the world field. The universal moral law is: No man can sin to himself alone.

Your sin makes your family, your city, your state, your nation and the entire world suffer. It is a contribution to the sin and suffering of the world. Your righteousness with that of 1,610,000,000 others makes the world radiate with truth, love and peace. Your face flushes with the blood of impatience and passion as you see that the nations, finding Christianity difficult, lay it aside, but in your daily living at work and play, finding Christianity difficult, do you lay it aside? You are convinced that only the Universalist interpretation of Christ's gospel will save humanity. On the road that leads from your house to your shop or office, when you are covered by either roof, in your thinking and planning, in your getting and grabbing, if you find Universalism difficult, do you lay it aside?

The Universalist contribution to the moral order of the universe is that all men are children of the one Father, all spiritually constituted, all dear to God, all capable of a higher life. The natural relationship be-



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tween men, regardless of creedal, racial or national differences, is that of active brotherhood. The eternal plan of God, that is so slowly interpreted, is that men should live together like brothers.

I know that it is possible to call a man "Brother," "Brother Universalist," "Brother Catholic," "Brother Methodist," "Brother Mason," "Brother Odd Fellow," "Brother Citizen," and at the moment to be plotting to steal food from his table, coal from his cellar, clothes and shoes from his family, the house that he lives in and all the profits of his labor. But this will not happen, as far as you are concerned, if you will let love control your heart and monopolize your life.

Some say, "It is impossible to be a Christian in this world. Universalism is impossible in this capitalist system." If you get rid of this mania of every man for himself and stop this talk of a bank-book determining success; if you, as laborer or capitalist, get rid of this ambition to be a hog, making room in every factory for the will to co-operation and fellowship and good will and fair play, the industrial war ends.

Nations have the mania for gain and so we have wars. Some say wars will never end, for males, from the rooster to the prize-fighter, are bound to fight. Every generation in America has had a war. But when the nations possess the will to serve, as Christ did, not the will to power, wars will end. The moral order will not be a joke, if you and 55,000,000 others see that your nation lives up to the same ideals of Christian conduct as are held before the individual. The combative spirit of the males can be satisfied with games and international athletic contests. By this

policy you can drive the lovers of war to useful occupations.

Racial prejudice can be eliminated. Children, white, black, yellow and red, play together harmoniously. It is the white adult who builds the wall about himself. The child was free from snobbishness. But if love is in your heart, you can help to put an end to this inexcusable prejudice.

Hatred built the old prisons; love is tearing them down and building a reforming institution for the convicted brother. Your love for him in prison, and help when he is discharged, will help the moral order of society. He must be a cured man.

The moral order of Christ can tear down the foul tenements, and the community spirit, advanced by you, can build houses fit for human beings, if individuals will not do this. Think what could have been done with the money spent in the world war, if it had been used in the battle against the slum!

Call it love, justice; call it righteousness; call it friendship; call it fellowship; call it sympathy; call it mercy; give these forms of good will a world field and you have Universalism. Embody these companion spirits of love, and then you have the Universalists of today and tomorrow, alive, alert and ambitious for Christ.

Tom Paine said, "The world is my country and to do good is my religion." This conduct, if it is yours, will be your expression of the moral law of the universe, and the notes you strike by thought, word and deed, will harmonize with the eternal purpose

of God — the universal holiness and true happiness of mankind. Universalists, for Heaven's sake, get busy.

PASSING THE TORCH TO THE LEADERS OF TOMORROW

The Rev. John Coleman Adams, D. D.

A week or two since, I heard an inspiring sermon from the lips of Dr. Harry Fosdick, on "The Sin of Being Behind the Times." One of his disturbing sentences affirmed that "God hates a hanger-back!" All that I would say to you might be compressed — if I were not a garrulous old fellow, who loves to talk to the boys — into an exhortation to keep up with the Universalism of the Future and not to hang back from the duties which it imposes. I have always been very sensitive upon that point.

When John G. Adams preached in the Lynn First Church in commemoration of the fiftieth anniversary of his entrance on the ministry, he chose for his theme, "The Future of the Universalist Church." Even as an old man he saw visions rather than dreamed dreams. That trait runs in the Adams blood. I would rather be a thousand years in advance of my time than half an hour behind it, and what it stands for. In these times of panic and bewilderment I believe there can be no wiser word for an old man to speak to a young one, than to say, "Move on with God, and don't be afraid."

We are here to praise the spirit and the deeds of our spiritual ancestors, the founders of our Faith and our Church. But the very thing we are commemorat-

ing as grand and worthy in them is the fact that they were ahead of their time, and were not afraid to be. If you younger men want to be as good and great as they, you must do likewise. Wendell Phillips once said that the Pilgrims of 1620 would be, in 1855, not in Plymouth but in Kansas. Today they would be working for industrial democracy, for suffrage for women, for the League of Nations. How do I know that? Why, because the people who stand for these things today are getting just what the Pilgrims got from the "stand-patters" of their day! I want you young fellows to preach not the same things Murray and Ballou preached about in 1770 and 1820, but the things they would preach if they were living today. And you must expect to be called hard names and to be attacked and persecuted by the bourbons and conservatives of today, just as these heroes of ours were in their time. You will be resisted by your own brethren — and sisters! Just as Hosea Ballou was in Boston, when he preached in Murray's church, and Mrs. Murray was so incensed by his teaching that she had one of her men in the congregation announce that the doctrine they had just listened to was not the kind usually set forth from that pulpit. You will be called "radicals" and "bolsheviki" and "socialists," and that, too, by the very people who are building monuments to the fathers for being the same thing — to the Pilgrims of Plymouth and the Universalists of Gloucester.

But do not be scared by this sort of experience. Remember who the world's radicals have been. They were the prophets of the Old Testament days — "for

so persecuted they the prophets which were before you." Paul was a radical and even Peter was forced to become one. Jesus was the greatest of all radicals, and it is for saying and believing the things he did and said, that his truest followers are mobbed and ostracised today. So were Luther and Bradford and Ballou and Channing and Murray and Miner and Chapin. Why, I can remember when the men who are regarded as the safest and sanest leaders in the Church today were suspected of radicalism and could not have mustered a handful of votes for the Board of Trustees — Lee McCollester and Frank Hall and Marion D. Shutter and Frederick Bisbee. All these fine old fogies of today were considered rather dangerous boys! Dr. Sweetser and I are types of the real simon-pure conservatives of that generation; and if you scratch Edwin C. Sweetser you will find that, under the skin, he is one of the fiercest of radicals.

But remember that the truest radicals have always had in them a sufficient vein of conservatism. Do not try to destroy the good that has been achieved in the world, in trying to add something to it. All the good you are working and praying for rests on the labors of other men, into whose labors you are entered. You stand on the shoulders of your fathers; and that is the reason you are better men — if you are! The revolutionists and destructives, who are trying to wreck the present order, are like the Chinese who burnt down the house to roast the pig. They are not true radicals; they are blind nihilists. Be not of their ilk.

And you laymen who want us ministers to show some sense, show some yourselves, concerning these

youth. Do not pull at their skirts in the vain effort to make them "hangers-back." Do not try to dictate to them what they shall preach. Above all, do not stultify yourselves by praising the radical fathers in one breath and censuring the radical sons in the next. Either stop praising Murray and Ballou and Bradford and Carver or quit denouncing their spiritual heirs in your own generation. Beware lest you become the heirs and successors of those who slew the prophets you are today loading with honors.

I have called this a talk "To the Leaders of Tomorrow," because I know that some of you are going to be that; you have the right faith, and you are going to keep the faith and carry it to higher work than ever. I have not attempted to lure you to your work with prophecies of soft places and easy tasks, for I know that honest and efficient youth rushes to the place where there is hard work to be done, anywhere the fighting is the fiercest. I know many a youth who is brooding still over the hard fortunes of war which kept him in America, when he was eating his heart out in the desire to be where men were giving their lives in a great cause. So I have no hesitation in telling you that if you are going to be liberals, progressives, Universalists, in the New Day, you will have to be brave men, believing men, self-denying and tenacious as limpets on a rock. You must be ready to give up popularity and comfort of mind and even your standing in society for the love of the truth. That is what your fathers did—are you smaller men than they? You must have the courage of faith and the patience of hope. You must love men and women, all

sorts and conditions of them; and you must not be afraid to come into the closest touch with them. Above all you must be ready to follow your Master down into the hells of this earth, as he goes to seek and to save that which was lost. Many a soldier has said that of his captain or his colonel —“ We boys will follow him through hell itself.”

If you are true followers of his, you will have to do just that; for his business is to lead men through the hells and out of them to triumph. But you will go, brave and gallant souls that you are, in the spirit of Richard Watson Gilder's lines:

If Jesus Christ is a man,
And only a man, I say
That of all mankind I cleave to him,
And to him I cleave alway.

If Jesus Christ is a God,
And the only God, I swear
I will follow him through heaven and hell,
The earth and the sea and the air.

There lies our career! Go to it. We who are of the veteran reserves give you our cheers as you pass. And from the hills of high heaven I seem to see the ghostly salute of those who have passed on!

CHAPTER XIII

THE EDITOR'S STORY

No one who was in Gloucester on August 29, 1920, can ever forget that wonderful Sunday; it was "Big Sunday," sure enough! There is no way of giving in accurate figures the number of people who attended the morning service and communion. The *Gloucester Times*, which was represented by a real man and a genuine editor, placed the number at four thousand as the minimum. Anyway, the big tent was filled and crowds stood all around outside. It was a gathering to stir the feelings for it was not simply people, but representative people; the Universalist Church of America was there and a great preacher was there to deliver a great message.

It is a coincidence, perhaps it is more, but fifty years ago the Rev. Dr. E. H. Chapin, the premier orator of our history, preached the communion sermon in that same place to a company which, seen through half a century, seemed larger, and today the successor of Dr. Chapin in the pastorate of the Church of the Divine Paternity in New York preached to us.

The two sermons are not comparable any more than the two men — each is the product of a different age. We are told that fifty years ago Dr. Chapin swayed the emotions of that great concourse; today

we were led by a master, the friend of the Master, into the companionship of the one man who, in all history, knew how to live. The Inevitable Christ is the one who alone can, and who assuredly will, solve the problems of life and make our paths straight. It was the message of confidence in the final outcome of good, delivered with grace and charm. It was the song of the Angels of Good Tidings of great joy to all people, sung in another, a new key. It was a contagious message, and those thousands of our people are going home, to their homes near and distant, to sing it into the life of all of our local churches.

The time of great preaching is not departed, but our possible great preachers get troubled about many things, and neglect the better part to see that the beans are not burned! After listening to the messages delivered at this celebration of today, and having read many of the messages of fifty years ago, and having secured the judgment of two wise ones who were present at the former celebration, we are convinced that the power of the preacher has not departed or diminished, but it is different. The preaching of today would be in an unknown tongue to those of the past, and the preaching of the past very often does not receive just appreciation by those of today.

The oratory of Chapin would hardly strike a responsive chord in the modern congregation; the intellectual poise and the sweet reasonableness and the spiritual vision of Newton hold thousands spellbound. Now somewhere between these two is the field for numbers of our ministers who are really great preach-

ers, but they have been diverted. By force of circumstance or weakness of will they are "running things," the little things of man, instead of minding the weightier things of God. The testimony of the multitudes on our big Sunday and throughout the strenuous days, was that man still wants preaching, and we have the preachers who can supply their wants, and under their leadership we are going forth to the great Crusade in which we are to demonstrate our worth as a factor in the reconstruction of the world.

I felt that Mr. Murray was tremendously impressed by the marvelous communion service. A tent with a vast crowd, the outer edges of which are constantly shifting, is a hard place in which to concentrate upon the spiritual significance of such an occasion, but there was the human element that clasped and held, with its thousands of hands and hearts, the thought close to sacred things, and the rich service will be treasured in the memories of that great multitude through long years. It was a time of reconsecration which will have its fruitage as far as our Church extends. It was all so fitting and in such good taste! The pastor of the local church, assisted by a group of distinguished ministers, administered, and more than three thousand people participated. To the old John Murray it was an innovation or a relic of a former ecclesiastical era, but to the new John Murray it was but a flower of development whose fragrance he welcomed with joy and appreciation.

It certainly was the worthy preface to a unique afternoon, which was so crowded with significant services that no one could by any possibility attend

them all. While the men were meeting in the tent, the women were holding nearly as large a meeting in the old church, and, as we say in the vernacular, there was something doing all the time.

A young layman, one of those wise and masterful leaders we are developing or disclosing, presided, and our General Superintendent delivered his challenge, "The World's Call to Believers in Universalism, and Our Answer." And Mr. Murray, who had heard him at Good Luck, at the first stage of the Pilgrimage, was keen to know how far we had gone and were going in developing the bishopric. I told him that under a new name we were adopting some of the good things of the bishopric and adapting it all to present day conditions. We had grown to believe in leadership and were getting into the habit of following, and under this leader we had improved and made more efficient our organization. We had shown what could be done when last year we raised a million and a half of dollars to add to our assets, just by working together, and now under this same leader we were going to double our man and woman power.

His reply was: "This is good; when I realize how much we lost through all the early years, scattering seed in uncared for fields, I think you are on the right track. Especially am I moved by this mighty gathering of men, more than one thousand, some one has announced. This is right: Universalism is a man's religion as well as a woman's, and with the new objective, which after all these centuries we are beginning to see was the objective of the Master, to bring the kingdom of heaven here to earth, we should enlist

every man in the missionary army which is to spread the faith."

I did not wonder at his amazement at that gathering of men all enlisted in the new arm of service to be known as "Universalist Comrades." And those present were but representative. Throughout the land the membership is spreading, and by the time we come to our next Convention there will be ten, possibly twenty thousand of our men enrolled. What visions of service are revealed in this magnificent enlistment! And the visions are to be realized.

We were stirred and thrilled by the words that were spoken by enthusiastic laymen and ministers.

And while we wondered and rejoiced in the big tent, over in the old church the women were duplicating the scene as under their leadership they put in motion the campaign to double the membership of the Women's National Missionary Association, and right there and then added hundreds, and, what is better, launched a movement which will reach every local church.

But the beyond is the thing. At Good Luck the Young People's Christian Union and the General Sunday School Association had already taken similar action, and with this vast recruiting of the auxiliary bodies there will come a flood of recruits to the Church itself, and we shall begin to realize our hopes of a Greater Universalist Church for World Service.

It was night, the last night of the great Anniversary—the Pilgrimage was drawing to a close at the last station. How fitting that it should be in Mr. Murray's old church! There was again an immense

congregation, and Mr. Murray and I were once more seated in the gallery behind the eagle looking down upon the pulpit he had glorified with his all-inclusive Gospel. Though he was becoming modern in a way, and we must henceforth think of him as one of us, yet the rich emotional nature had lost none of its sensitiveness, and as the full significance of the hour swept upon him his heart was touched, and the ready tears bedewed his eyes, as they did my own, for we were to witness representatives of other Churches, one of which was not born when he was here, and the other had been the chief offender in his persecution, paying tribute to the glorious achievement of the Universalist Church and laying a wreath of honor upon the head of John Murray.

The speakers were competent to their tasks, and their two addresses, together with the fine response of the representative of our own Church, will take high rank in this series of exceptional addresses. The change in the temper of religious thinking and speaking and acting, even in the latter half of the one hundred and fifty years which we celebrate, is marvelous in our sight. No more are religious teachers personally abused, though they may in places be socially ostracised. The world is coming to have a more open mind and a warmer heart, and it was fitting that this mighty Pilgrimage should end in a scene of comity in the pulpit of John Murray's church.

This service set the Universalist Church where it belongs, not outside the Christian forces of the world, but in the front rank of active service. We are to welcome the fellowship and co-operation of all the

other churches, but no one can do our work for us. As our representative in this concluding meeting said, "Our mission has only just begun. We have an inspiring religion. We have a splendid constituency to help us carry it over the world. We have our message and our work to do." And in another key sentence which we are all going to carry away with us, it was said that, with the best religious philosophy so far discovered, it is ours to "translate this philosophy into life."

Here is our challenge, and here is our program, and when that mighty gathering arose to receive the benediction upon the ending of one of the greatest enterprises of our history carried to a successful termination, there were few who did not feel that we were standing, not at the end, but at the beginning of the Greater Universalist Church; few who did not feel themselves consecrated to self-giving in a cause which a century and a half had glorified and which was to glorify the coming century.

The congregation was moving slowly out while good-bys were being said, as newly made and old friends were parting, but Mr. Murray did not move, and I had not the heart to disturb him. Finally the lights were all out and we were alone in the darkness, and then he said very simply, but with tears in his voice, "It is good to have been here, but to what greater things shall we come one hundred years from now! Let us go home."

We found our way out through the darkness and along the street to his old home, and there I said good-by to one of the strangest and sweetest experi-

ences of my life. We stood at the door of his old home, and we clasped hands, and as I was turning away I said, "You will stop here?" and he answered, "As long as the members of my Church will let me."

"As long as the members of my Church will let me," I repeated as I walked down the street. There he is in his old home, and there he will remain, if the Universalists of America will provide forever against his eviction. And this is my final word in concluding the editor's account of the Great Pilgrimage: Let us one and all provide for the security of John Murray in his early home, by an endowment which will insure his being there when we again come to Gloucester in 1970, and through the centuries yet to be.

GENERAL SERVICE OF WORSHIP

THE INEVITABLE CHRIST

The Rev. Joseph Fort Newton, D. D.

My subject this morning is the inevitable Christ. My text is the 19th chapter of the Gospel of St. Luke, and the 40th verse: "I tell you that if these should hold their peace, the very stones would immediately cry out." The triumphal entry of Jesus into Jerusalem was a symbol of the spirit of his religion, a picture of all the forces of gentleness marching against the brute forces of life, a parable of the genius and method of the Christian enterprise. Inasmuch as his followers have followed him, not only in his faith but also in his method, they have been triumphant. Whenever they have imitated the tactics of the world, whenever they

have put confidence in anything less than his spirit, his truth and his vision, whenever they have been tempted to trust money, machinery or numbers, they have failed.

Jesus not only gave us his truth, but he gave us his method of making it victorious in the lives of men, and in the order of human society. It was a part of the tragedy of his life that men judged by the low, selfish motives with which they were familiar. He was regarded by them, especially by the religious leaders of the time, as a cunning, artful, ambitious trickster, disguising his real intention in a robe of humanitarian zeal and spiritual fervor. Since ever time began it has been so.

Machiavelli saw Savonarola die wearing his shirt of flame, and the spectacle moved him not at all, except to cynical comment. That apocalyptic preacher on his pulpit throne was to Machiavelli only a brilliant deceiver using his fiery eloquence to play upon the moral nature of man for his own ends.

Thus men judged Jesus by their own standards, reading into his pure and fathomless heart all the motives by which they themselves were ruled. As of his foes, so of his friends. Not one of them understood, much less realized, the vast design that shone in his mind, the far ramifying meaning of his vision of the kingdom of God upon earth. They thought that he had come to restore the lost glory of Israel, to throw off the Roman yoke, to establish once more the throne of David, and they were impatient for him to disclose this design.

It was in vain that he told them that his kingdom



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was not of this world, that he had neither part nor lot in political debate, that he sought to establish an empire of the spirit and of the souls of men. It was too high, they could not attain unto it.

Again and again they besought him to allow them to crown him king, and when he declined and went away to the lonely places to pray, they did not understand.

Let us criticise neither the enemies nor the friends of Jesus, lest we condemn ourselves for a like obtuseness of vision, a like inability to follow the long flight of his truth.

There are those who say that Christianity has been destroyed. It is not true. Some of us live in the hope that it may yet be discovered.

Look for a moment at that procession as it moved down the slope of Mount Olivet by the garden of sorrow, into the eastern gate of the Holy City. A company of peasants with a peasant leader riding on an animal that was a symbol not of war, but of peace, riding amidst acclaim and welcome, riding to his death. It was that strange power called weakness — a power man has never yet understood and only a few have ever yet believed in — moving into the jaws of an unseeing, unscrupulous, political, ecclesiastical and social power, moving to seemingly utter defeat. No wonder the city was alarmed by so strange an invasion. I wonder what New York would think of an invasion like that. And the enemies of Jesus, jealous for the order as it stood, were alarmed, and came to him with protest, saying, "Master, do you not hear what they are saying?" They were saying, "Hosanna to the

Highest. Blessed is he that cometh in the name of the Lord." And they wanted the Master to rebuke them, and he said, "I say unto you, that if these should hold their peace, the very stones would cry out."

Such words imply that he felt that the welcome given him was natural; and something more — that it was just. And there was something more — they implied that it was inevitable. It had to be, it could not be otherwise. If men were silent the very rocks in the streets would become eloquent and melodious. Hence the ultimate, inevitable kingship of the spirit and truth and vision of Jesus, over the minds and hearts, the relations and finally the organized life of humanity.

This note of fatalism, shall we call it, this note of the inevitableness of divine truth, runs like a refrain all through the words and life of Jesus. "My hour has not yet come," he said again and again, meaning that he was moving towards a certain hour, that nothing could destroy him, nothing could detain him until he reached that hour; and when he arrived nothing could defeat his enterprise. "Heaven and earth may pass away," he said, "but my words will never pass away." They were not written down. He uttered them to a company of peasants gathered on the hillside, but he somehow knew that at last there was a mind clear enough and a heart pure enough and a voice sweet enough for the truth of God to find utterance, and that it would go marching on, as undisturbed as God Himself.

Nature we know is inevitable in her law, her high movement. Day follows night, season follows season, and nothing can break the immemorial sequence. The

tides ebb and flow, and no one can detain them. The sun rises in the east and vanishes in the west, and no command can stop his march. There is something like that in the spirit of Christ, something as inevitable as the rhythm and ritual and movement of the great altar of nature. Take his own words, "I am the light of the world," and no sooner has he spoken them than we know that the sun is up. The world can never again be so dark as it was before.

There exists in his lovely and haunting figure a perpetual protest against all the barbarisms and scepticisms that have beclouded the human mind. The sun shines; it is the dawn.

Or take his incomparable parable of the leaven in the loaf — once there, always there. Nobody can take yeast out of bread. It will go on and on until it does its work. So his spirit is in the world. It resists expulsion. It is in the heart, in the law, in the literature and in the consciousness of mankind. It is inevitably there, and inevitably it will do its work.

Also there is an irresistible divine beauty in the world since the far time on the other side of the pyramids when the Egyptian poets began to celebrate the loveliness of nature, on down to the singers of our own day — Wordsworth and Shelley — and of our own land. The beauty of the world has carried men away by its enchantment. Nature commands homage by her sheer loveliness.

There are pictures hung in the minds of every one of you. It may be the picture of some nook here in New England, of some visit to the Middle West, some lovely place where the Goddess of Beauty calls in the

far South. It may be a brae of Scotland, or some little corner of England that looks like Paradise, some little scene where has been revealed to you how unutterably lovely a picture nature can be. But the most beautiful thing that has ever been shown in the mind of man is the vision of God in the life and spirit and character of Jesus. It is the sovereign center of all history. And that loveliness will yet, by its very loveliness, consecrate the human heart that cannot always and forever resist the beauty of the Lord our God.

Again, there is a fatalism, a divine fatalism, in the slow, tragic, upward movement of the human race. Argument is not necessary, the fact proves it. Man began far down, but he has been climbing slowly, up to the savage, up to the barbarian, up to the civilized man, uplifted by compulsions he could not resist, neither could he escape them. He had been climbing up until the time of Christ, when man seemed to have been pushed forward. At that time there entered into his life a new power that seemed to pull him forward and upward, and since then that lone and shining figure has been going on before.

The ascent was inevitable; nothing could stop it because God was beneath it and behind it and within it and above it. God pushing up, God pulling up out of the mire and the clay and fashioning something from the animal to the angel shape. It was inevitable.

Often this movement is hidden from us in the details of history, but it is revealed to us in the long reaches of time when a century tells us the meaning of an hour, and when the significance of a day is interpreted in the story of a year. It is a far cry from the

early fetish faith to the beautiful voices of the Hebrew Prophets, but the movement was never stopped and never interrupted, the long climb was inevitable.

Israel was set between Egypt and Babylon, like Belgium between Britain and Germany, at once a highway and a battleground. But Israel became corrupt, it lost faith, it let the great ideals fade, and its overthrow was inevitable.

Greece was the intellectual capital of the world, and even to-day her name shines like a star in the crown of our humanity. But thirty years of war depleted her power, drained her blood, so that her banner became a faded rag. It was inevitable.

Rome ruled the world, gave it its law, its jurisprudence, organizing civilization for the first time. But Rome became vile in its life. Eternal war drained its best blood. The middle class disappeared. There were the very rich and the very poor, the one feeding the other on alms. Rome fell, giving way to a new barbaric life from the north. It was inevitable. Nothing could stop it. As Matthew Arnold said, "All these went down for lack of conduct, for lack of righteousness, for lack of greatness of character." The mother church, great and beautiful in its spirit, became corrupt. The conscience of mankind, to which God is always speaking, revolted, hence the Reformation, and the new life that dawned with it.

The French aristocrats were wont to ride over the little estates of the peasants and trample them down regardless of right. Then came the revolution with its blood-red inhumanity, and out of it came a new humanity with new visions.

Slavery was intrenched in America, but it had to go. The stars were against it. In our own day suddenly an inevitable calamity came upon the world, darkening the very skies. Cities were blazing, thrones fell, and kingdoms were shaken. The world was alarmed by the thunder of universal war, and the number of the dead no one could count.

Out of it all, instead of blood and fire, there will come still another day that now dawns red in the faith of man — his first tentative attempt to form a society of nations, his first dim vision of the fact that the interests of humanity as a whole actually exist; his first realization that there may and should be a common mind and a common purpose and a common human enterprise. We have never seen anything of that kind before; it is new under the sun. The war hastened it, the war with its awful toll. Somehow, in spite of our wickedness, by the power of God which brings good out of seeming evil, the war has brought us a little way forward towards the city of man.

Such, then, is my message to you in this hour of appalling disillusionment, and of moral bereavement, when the finest minds of the world are shadowed with dismay and fighting with their backs to the wall. The brotherhood of the world seems for the moment to be broken, its moral solidarity to be dissolved. Chaos seems to rule, but only for the moment. We have forgotten God. How little men think about Him. When Falstaff was dying he began to babble of green fields and to say, "God, God." His friends were alarmed. They assured him it was not as bad as that, that it was not necessary to think about God, that that was

only the last desperate resort. Whereas, in the Bible, in the beginning, God; in the end, God; all through, God. God, transcendent and triumphant. No stumbling, finite God fumbling his way through, running into blind alleys, and making mistakes, but the God who knows His own mind, whose spirit is in His enterprise, and whom nothing can finally defeat.

The world needs to renew its idealism. Never shall I forget a month ago this August when I talked with a brilliant French officer in Paris. I shall never forget his exquisite personality, his beautiful mastery of English, his knowledge of our American literature. We talked of how the world may find a way out of this marsh of confusion, and he had no hope. He said, "Ah, the highest ideals of men are at the mercy of his lowest instincts." That is the mood that haunts the world now in this hour of reaction, when even the word idealist is a term of ridicule and reproach, and when the great, lonely man of the White House, wounded in a terrifying manner, still holds the front line trench of the moral idealism of the world, and even he the target of every kind of cynical gibe.

It is in an hour like this that I beg to recall to your heart and your faith, and to your renewed allegiance, the truth of an inevitable Christ. We do not abet a forlorn cause. The spirit of Christ is in the world far beyond the boundary of our churches, moving in the hearts of men and women. No missionary lands on an unknown shore that he does not find that that spirit has been there before him. He does not begin to act when we begin to preach; he does not stop when we stop. Ceaselessly in the spirit and conscience of man-

kind he is arguing and pursuing and stirring that heart at last to love his way that this hard old world may soften its winter to summer time. At last every Bastile will fall, and every pyramid will crumble, and it will be to his spirit that we shall sing our praise and our glory.

This has a personal meaning for every one of us. If there is any one thing that you know and that I know, it is that finally we must make a complete surrender to that inevitable Christ. Nor can we ever find peace until we do.

Henry Drummond said to the students of Harvard that they must go all the way in Christianity, or never start at all. The most miserable man on earth is a half Christian. He has not courage enough to go forward; he can not go back and be happy. Either go all the way, or let it alone. That was wise advice that Drummond gave to the boys in Appleton Chapel. We know deep down in our hearts that at last we must let him have his way with us. The trouble with us now, as we well know, is that we are unwilling to let him have his way.

My friend Kennedy, the rough-rhymed padre, as he is called in England, has a little poem in which he tells of a British Tommy who fell asleep and dreamed that he was standing before God, and that face filled him with wonder. It was like no face that he had ever seen, and yet it seemed that all the faces of little children, tender, true-hearted mothers, bright youth, old mellow age, all sweet human faces, had somehow been brought together in that ineffable face.

"For all men's face, yet no man's face,
And a face no man could see.
And it seemed to say in a silent speech,
'You did them all to me.

" 'The dirty things you did to them,
The filth you thought so fine,
You did them all to me,' it said,
'For all their souls are mine.'

"And then at last He said one word,
He just said one word, 'Well,'
And I said in a trembling voice,
'Please, can I go to hell?'

" 'You can not; hell is for the blind,
And not for those who see;
You know that you have earned it, lad,
So you must follow me.

" 'Follow me by the paths of pain,
Seeking what you have seen.
Until at last you build the is
With the bricks of might have been.' "

And there the dream ended, and the Tommy woke up, not knowing what to make of it, but out of his dream he brought back the fact which he knew, and which you know, and which we all know as we know nothing else, that we must follow what we have seen, that we can not turn back, that we must go forward. So he learned the truth. "I have got to follow what I have seen until this old body dies. When I dare not face in a land of grace, the sorrow of those eyes."

THE MASS MEETING

THE WORLD'S CALL TO BELIEVERS IN UNIVERSALISM
AND OUR ANSWER*The Rev. John Smith Lowe, D. D.*

The world is certainly calling. Broken, distressed, baffled, it is calling, as never before, for deliverance, for guidance, for an unhampered opportunity to expand and progress. Here and there, especially where the war inflicted its deepest wounds, it is a pitiful wail that goes up from the earth. An old order has crumbled, is still crumbling, in fact, and a new order is struggling to be born.

If our turbulent world is calling to Universalism it does not know it. It is not consciously calling to any one, or to anything in particular. It is just calling, calling insistently, passionately, for the thing it craves.

In this appeal that comes to our ears from a world in the midst of its Gethsemane, there are certain outstanding aspects of thought which are closely related to Universalism, and with which it is our duty to concern ourselves.

In the first place there is an unprecedented desire on the part of humanity, as a whole, to get together in a comprehensive program of international, inter-racial, inter-group co-operation. The world wants to try the experiment of pooling its interests for purposes of mutual protection and development. It is heart-sick and weary of a policy that puts race against race, nation against nation, class against class. The world is de-

terminated to disarm suspicion, envy, jealousy, cut-throat rivalry, and put love, trust and fellowship in their place. The world is bent on adopting the idea of brotherhood.

That is Universalism, and in it there is an appeal to believers in Universalism. In the early part of John Murray's autobiography I find a most significant sentence that gives us a key to all that happened later. "During the early morning of my life," he wrote, "my most complete satisfaction resulted from the gratification of others. My earliest pleasures were social. I was eager to reciprocate every good office." Here was fertile soil for the message of Relly; here was the ember that Relly fanned until it became a glowing coal and then a consuming fire. No wonder John Murray found in the teachings of Jesus the truth that makes of the world a neighborhood and all humanity one family. No wonder he brought to these shores one hundred and fifty years ago a statement of that law of life the world to-day is so anxious to put into action.

The cardinal virtue of Universalism is its all-inclusiveness. Go beyond it, even though you resort to the wildest flights of the imagination, you cannot. Stop short of it and you take in only a part of the whole truth, and sometimes a fraction of the truth is more dangerous than no truth at all. Drop the "ism" from Universalism and you have Universal. Drop the "al" and you have Universe. Universe-religion; that is the religion of Jesus. It was the universal scope as well as the spiritual altitude of his thought that enabled him to give man the solution of all of life's problems. He resolved them all into one problem. Par-

tialism has been the bane of our existence; racial partialism, national partialism, group partialism, religious, political, economic, social partialism. We blindly seek the good of one group by ignoring or exploiting the other groups, with the result that we wind up by loading upon all groups an ever-increasing burden of pain and suffering.

Interdependence is a higher law than independence. It is interdependence that makes independence possible. "No man liveth unto himself." The harder man tries to live unto himself the more conclusively he demonstrates that it can not be done. When we refuse to accept communal obligations we are pulling down the pillars which support the temple of society; we are removing the firm foundation from beneath our own feet. When the apostle Murray began his ministry here in Gloucester, a century and a half ago, he proclaimed that all men will be saved in the next world, but he also set in motion the maxim that we can not go hellward, any more than we can go heavenward, alone; whichever way we go we take the rest of the world along with us.

In the second place the world is calling for ethical redemption. Morality, however, is a flower that withers and dies unless it is rooted in the right kind of religious soil.

The world's greatest need just now is for a religious agency that will bring to bear upon the problems of life an irresistible moral force. "Wanted, a church, or some substitute for it, that will put a clean, clear, fearless conscience at the heart of the world," is the irrepressible cry of humanity. The world has

had everything else at its heart — pomp and ceremony, arbitrary authority that claimed for itself infallibility, vicarious atonement, and high finance. To-day it wants a conscience that will strike terror to the heart of the evil doer. Nothing else will save us from ruin. Without it treaties and league pacts will be worthless, and the most carefully laid social and political plans will come to naught. If we cannot restrain men from within we cannot restrict them from without. The profiteers and exploiters, like the vultures they are, continue to ply their merciless trade in a suffering world because they recognize no law of right in their own souls that puts a restraining hand upon them, and because they behold in the public mind no conscience whose dictates they respect.

The spasm of moral laxity that has held humanity in its grasp for so long has gone far enough. The cry of the hour is for a conscience at the heart of the world that will call a halt; a conscience that will line up the battalions of righteousness with their backs against the wall, there to say to the organized forces of greed and lust and exploitation, what the heroic soldiers of France, in the death-grapple at Verdun, said to the on-rushing armies of the Crown Prince: "You shall not pass."

Here again is an appeal to believers in Universalism. Here is a service to the world we are divinely appointed to render. Ethically as well as theologically Universalism is a restatement of the religion of Jesus. Universalism is ethically religious and it is religiously ethical. We were kept out of the Interchurch Movement, according to the testimony of one high in au-

thority, "because man can not save himself by his own moral achievement," and Universalism teaches that the only way in which a man can save himself is by his own moral achievements that are made possible to him through fellowship with Jesus.

This, then, is the world's call to Universalism. Our fellow-citizens in every clime are anxious to organize their affairs on the basis of world brotherhood, cooperation and mutual helpfulness. They are pleading for a world with a fearless uncompromising conscience at its heart.

So much for the challenge that comes to us as believers in Universalism. What about our answer? How shall we reply?

First by accepting and faithfully discharging the responsibility that devolves upon us as the torch bearers of the faith that holds in its hand the world's hope in the future.

Responsibility is a crucial word with us just now. This is our hour of responsibility. We stand at the point where one era of Universalism is closing and another era of it is opening. The responsibility for this first epoch of our history was upon the shoulders of John Murray, his associates and successors. They welcomed it. They carried it with credit. Why do we come here to honor Murray? Why do we pay grateful homage to his name? Not because he was a great theologian, because in the generally accepted sense of the word he was not a great theologian. John Murray glimpsed the fundamental truth in the religion of Jesus. A heavenly vision was unfolded before him. We honor him because he

held to the truth and was faithful to his vision. The responsibility for the new era of Universalism that reaches down unto the unknown future is upon us.

We assemble here at this historic shrine made sacred to our hearts by what transpired here a century and a half ago because we are committed to the teachings of Christ and to the Universalist Church. Our chief responsibility in the closing hours of this celebration is one of recommitment and rededication. Right here where Universalism started to run its course, right here where Murray built his fortress and stood by his guns in the face of persecution, our highest duty is to consecrate and reconsecrate ourselves to the Church he bequeathed to us and to the principles for which it stands.

This recommitment is imperative because the responsibility for the church of to-morrow is in our hands. Woe be unto us if we shirk it. One hundred and fifty years ago John Murray came to America to escape from the responsibility of preaching Universalism. The proclamation of his new evangel had cost him dearly. It had alienated him from his friends and relatives. Persecution was his lot. To silence his mouth and to punish him for his heresy his theological opponents had him thrown into prison for the debts he accumulated during the illness and death of his wife. Finally, broken-hearted, discouraged, he sailed for America to bury himself and his message in the wilderness of a new world. But escape from the obligations of being the ambassador of the truth he had glimpsed, he could not. No sooner was his foot firmly planted on American soil than circumstances without hurled him against this obligation. His con-

science within at the same time drove him upon it. At last he surrendered. He shouldered the burden he dreaded but apart from which he could find no peace of mind.

We never desert a sacred trust that we do not pay for it. In answer to the world's call to believers in Universalism, we must assume the responsibility for the to-morrow of the Church whose duty is to expound and apply Universalism. Don't flee from it. The world needs Murray's faith and Murray's Church more to-day than it did when he started them on their way down through the centuries. Take hold of them, therefore, with the burning ardor of your sterling manhood and womanhood, and carry them forward courageously, valiantly, until their dominant principle, the law of love, becomes the universal law of life. Let this be your first answer to the world's challenge to Universalism. If society does not increasingly organize itself around the precepts of Universalism, it will disorganize and disintegrate.

Our second answer to this call sent up to us by a bewildered world is to present to our fellow men a Church engaged in action. The demand of the hour is for active, not passive, Universalism. John Murray and his successors told the world about it; now the world wants to know what we are going to do about it. The more you follow John Murray up and down this New England coast in those early days the more you get a picture of him as a militant personality. He won decisive victories for his new evangel and for religious freedom because he was aggressive. He meant business. He was up and doing with a heart for any fate.



Harold E. Sweet



Ralph W. E. Hunt



Joseph M. Tilden



James F. Albion



Harold E. Sweet



Ralph W. E. Hunt



James F. Allison

end is not yet. Our answer to the world's challenge is more action, quicker action, cumulative action, action that falters not until its goal is reached. During this anniversary year we are erecting a monument to John Murray. That monument is the winning of one new Universalist for every one in our fellowship a year ago. The world will get busy with us when we get busy with ourselves. We need men and women for our ministry and for responsible positions elsewhere in our church life. Men and women of average ability? Yes. But we must have those of exceptional ability, the master minds, the great leaders of men, those who stand head and shoulders above their fellows. We must circularize them, preach to them, interview them, plead with them; but this alone will never win them. They will flock to us if they observe that we are alive, alert, aggressive, active in the performance of a saving mission on earth. Nothing succeeds like success. Force gathers force as it sweeps along. That is the meaning of the Murray Crusade. We are going home from this celebration to open our churches and start down the home stretch of our two times one campaign. We are surrounded by a great cloud of witnesses. Out of the past, Potter and Murray admonish us, rising generations appeal to us. We must make the future more glorious than the past or the past has been in vain.

Our third and final answer to the world's call to believers in Universalism is faith. Responsibility and action are likely to begin and end in a spasm unless they have back of them an invincible bulwark of faith. "If ye have faith even as a grain of mustard seed," said

Jesus, "ye shall say unto this mountain 'Remove to yonder place' and it shall remove." Jesus knew his ground.

When men and women assume responsibility in an unselfish cause, and couple an indomitable faith with action, mountains melt into mole-hills before them. Insuperable obstacles vanish; opposition crumbles. It was faith of this sort that held Jesus true to his course when his last friend had forsaken him and the cruel cross claimed him.

Thomas Potter knew not where his preacher was coming from when he built his meeting-house on the shores of New Jersey, but he built it, built it on faith, and waited for his preacher while his neighbors scorned and ridiculed him. His preacher came.

When we set our mark at a million dollars last year, many doubting Thomases said, "It can't be done." Others, however, had faith and the result is known to all.

We are embarking on the greatest undertaking in our history. The faith that brought us victory once will enable us to triumph again. If we think success we can not fail. Let faith, then, be our watchword, by day and by night; faith in ourselves, faith in our message, faith in our Church; not faith in some other church, not faith in some new church that may be, but which as yet is not — faith in the mission of our Church, faith in God. Beneath this banner we march forth a mighty army to write the history of a new era. One hundred and fifty years from to-day, long after our voices have been silenced by the grim messenger, generations yet unborn, the men and women of a dis-

tant day, will gather here upon this soil so rich with sacred and thrilling memories to celebrate the three hundredth anniversary of the beginning of Universalism in America. They will assemble not only to pay homage to the founder of our faith, but to commemorate what we have done. Will they look back through the years and be as proud of us as we are of Thomas Potter and John Murray? Will we leave behind us a record that will cause them to rise up and call our names blessed? Will they honor us as we are honoring the brave men and the fearless women who bequeathed to us our Church and our glorious faith? It is for us to make answer. The responsibility is upon us.

INTERDENOMINATIONAL MEETING

A MESSAGE FROM THE CONGREGATIONAL CHURCH

The Rev. William E. Barton, D. D.

It must have been mentioned more than once in this eventful and significant week that the date of the landing of John Murray on the shores of New Jersey bisects the interval between the present year and that of the landing of the Pilgrims. I am sure that more than one speaker must have mentioned that, but a Congregationalist may mention it again. May I mention also, with special reference to Dr. Shippen, my honored friend who is to follow me, that a significant date in the beginning of his denominational history divides by three the same period, for it was in 1820 that Chief Justice Parker of the Massachusetts Supreme Court

handed down the famous Dedham decision by which it was declared that no Congregational church can exist apart from its parish, and that any part of a Congregational church, however small a minority, that adheres to the parish is *de facto* the church, by reason of which Orthodox Congregationalism lost a good many churches in Massachusetts, and the Unitarian Church started with its great endowment of history and prestige.

It would be an interesting thing for a Congregationalist to consider how every other anniversary in every denomination in the United States could properly be celebrating, say some fraction more or less exact of that which we all are celebrating in the land of the Pilgrims, for in them we have a common theme of memory and pride. The Congregationalists could not possibly monopolize them. They belong in one sense, we think, particularly to us. They belong in the larger sense to everybody. They belong to all America. They belong to Holland and England, and the world.

But I will not go into history, which must have been gone over very thoroughly. Let me rejoice with you. I rejoice in the relationship which the presiding officer of the evening has mentioned to Clara Barton, whom you hold justly in high honor. I know her feeling toward the church into which she was born. I know how she honored its history. I know that she felt that the struggle of her father's father and his father for its establishment had been a righteous struggle. I have heard within a few days of some movement that might look toward the acquiring of her birthplace for some purpose connected with the advancement of the young

womanhood of the Universalist Church. Let me say for myself that I should wish such a movement God-speed. I believe that nothing would have pleased Clara Barton more than to know that her own old home would have had that good fortune thus to serve some larger purpose under the administration of the women of your denomination. I wish you God-speed in any and every such movement.

I could speak out of my own personal knowledge of Clara Barton's own feeling with reference to the church into which she was born. I was her trusted friend. By her own choice I conducted her funeral service. I have this summer written the last pages of the first draft of her biography, and her most confidential papers, the accumulation of her lifetime — forty great boxes — have passed all of them under my eye. I can say that there is not a page or a line in her most intimate letters to her closest relatives or in that which she wrote in her diary, which would not have caused you men and women of the Universalist Church to honor and esteem her the more.

No Congregationalist, whether he be Unitarian or Universalist, or whatever I am, has any right to put his denomination on record. And yet I am sure that I might speak for the Congregational churches of the United States, I am sure that if their National Council had foreseen this anniversary and appointed me or some one more worthy than myself to be here, he would have been instructed to convey to you the very heartiest greetings of the older denomination of which you are still a part, for you are Congregationalists as much as we are.

And let me say this concerning the testimony which you bore in the days when you came out and established yourselves as a separate denomination. I speak certainly not for every Congregationalist, nobody can speak for every Congregationalist. There is nothing on which all Congregationalists are united excepting, I hope, in their love of God and their desire to do good. But still I speak the common mind of our denomination when I say that certainly the protest of John Murray and Hosea Ballou and their associates was a needed and righteous protest. In a later generation William Ellery Channing, James Freeman Clarke and Theodore Parker bore their testimony against a type of Orthodoxy that with all its stalwart earnestness preached a non-human Christ. In the earlier days John Murray and Hosea Ballou bore their righteous testimony against the preaching of that which, though earnest, sincere and devoted, was nevertheless the doctrine of an inhuman God. You and I need not recall in detail how terrible was the doctrine of the kind of God that in all sincerity those noble Puritan fathers of ours preached, and thought they were doing God's service in preaching. To their honor let it be remembered that, so far as I know, there is not a page written anywhere that indicates that they ever believed in the damnation of unbaptized infants. I have never found in my reading of Congregational history, any minister of the Congregational faith in any printed or written sermon that has fallen under my eye, teaching that unbaptized infants were any of them lost. I know that Michael Wigglesworth taught that non-elect infants went to the easiest room in hell. Even that was some-

thing of an advantage! It recognized a certain degree in guilt which you could hardly have expected, considering how thoroughly well grounded he was in the doctrine of his Calvinism. Even that was an advance over what had been taught in the days before himself. While it may not have made very much difference to the babe that was damned whether it was because he was non-elect or non-baptized, it did make this difference to the child's mother, that she never had to reproach herself with the thought that the child was in endless flames because she had failed in any external rite on the child's behalf. It left every mother free to believe that so fine and sweet and dear a baby as hers must have been elect, even if some other infants possibly might have been non-elect. And moreover, that same old Calvinism which taught that there might be non-elect infants, laid the basis in the sovereign will of God, whereby any infant could logically be saved without believing personally in the atoning mercy of the Lord Jesus Christ; and if one such infant could be elect, then it was an easy leap of faith to the belief that all infants dying in infancy were elect infants. So they were better often than the logic of their views.

We have sometimes said that men make God in their own image. As a matter of fact a good many good men have made a God much worse than themselves. Some men whose own lives were lives of the Beatitudes, have taught a perfectly diabolical theology, and they themselves were better than they believed themselves to be.

The protest of Universalism against the type of hell that was preached, against the type of Calvinism that

made such a hell possible, was a righteous protest. When I say that I speak as an orthodox Congregationalist, but I defy anybody to hope for anything more than I hope for.

No Universalist can hope for anything more than I hope for it. I believe all men are children of God, though some of them act like the devil! I hope for some things that I am afraid are not going to be quite realized, but I believe in a successful God and in a Christ who shall see of the travail of his soul and be satisfied. And I rejoice in the addition which those denominations have made toward broadening the Christian faith.

Brothers and sisters, the day is here when we need a closer alignment of all the forces that make for righteousness. Clara Barton believed that with all her heart. She believed it concerning her own church and the church that had been the church of her fathers. She hoped for the time when they should bear one united testimony to that which was strong and virile and hopeful and effective in them both. The world needs an affirmative gospel, and needs it now. Have we not all of us had too much of the spirit of inquiry, too much of the wondering if it may be so, too much of the interrogation mark and not enough of the eternal affirmation of the things that we must surely believe?

I am impressed with the fact that we are told in the New Testament that the promise of God is yea and amen,—two mighty affirmative words. I believe in the affirmative gospel of righteousness. I believe that we have got to stand squarely against that type of modern teaching which holds that there is no eternal

distinction between right and wrong, and affirm that it is always right to do right, and that if we know nothing else than that we do know that righteousness exalteth men and exalteth nations. I believe that we need to affirm anew the righteous character of Almighty God and His sovereignty and grace.

It was because you Universalists were such thorough Calvinists that you became Universalists. You said, "Almighty God is a sovereign, and nothing can withstand His sovereign will." Then you went on and said, "God desires not that they should perish," and if that is God's desire, of course the Universalists must be right. It was because you were Calvinists that you became Universalists.

I have had no little occasion to look into the religious life of Abraham Lincoln. I suppose there are some aspects of his life which I have studied more thoroughly and gone into more deeply than any other man. Now, there is a widespread tradition that Abraham Lincoln in his young manhood wrote a book and would have published it, essentially along the line of that which he read in Paine's "Age of Reason," but that his partner snatched it out of his hands and threw it into the fire to save Lincoln's political future. I have investigated that story, and I have found that it needs to be modified in many of its substantial parts.

Abraham Lincoln wrote another little book, if it could be called a book — an essay on half a quire of foolscap paper — concerning which we know more than we do of that alleged book, and this was Abraham Lincoln's line of thought in that booklet. It began on the basis of the old time Calvinism as he had heard

it preached in the hard-shell Baptist churches of Indiana and Illinois, in which the theology began with Adam. He affirmed that the death of Christ had restored all that the race lost in Adam, and therefore, as the race had inherited universal sin in Adam, the death of Christ atoned for that curse of Adam. On the basis of that, Abraham Lincoln, who was not in a technical sense a Universalist in that he knew of or adhered to the Universalist creed, did believe, because he was a Calvinist, in the final salvation of all men. He believed in future punishment, he believed the ministers ought to preach it. He believed because he was so deeply dyed a Calvinist, and because he believed in the sovereignty of God, in the final salvation of all men. We know more about that than of any book of his that was burned. That comes to us on better testimony than the other.

Now, I am a Calvinist. I do not believe what Calvin believed, but I believe what Calvin would believe if he were living now, and I believe in the sovereignty of God. I believe in a God whose human coefficient we see in the face of Jesus of Nazareth. There are men who say, "I see in Jesus Christ God's longest reach manward." And there are others who say, "I see in Jesus Christ man's longest reach Godward." Very well; I think I see both.

The old Unitarianism and Orthodoxy were wrong at the same point in a virtual admission that where divinity was humanity could not be, and *vice versa*. But Christ, who came to show us how God can live humanly, came to show us how man can live divinely; and I need both of these for my faith. Do not we all,

and does not the world? And if there be in God that which can express itself in terms of fatherhood, there must surely be that in God as a specific necessity which can express itself in terms of sonship, for there is nothing outside of God which can supply material for sonship, for God is all in all.

If, then, God is paternal, God must be fraternal; so that God is paternal and God is fraternal and God is social. I do not care whether you call that Trinitarian or not. The old, hard, wooden doctrine of three separate intelligences bargaining with each other was impossible. God is one and only one, yet so much greater than any kind of unity that the human mind can conceive, that I find the one God the only God, revealed in terms of fatherhood, in terms of the incarnation, in terms of the Christian Church and fellowship, and one God only. That is why I am so Orthodox a Trinitarian. And being so Orthodox a Trinitarian as I am, I could not think of taking anybody out of the fellowship of Christ who found in him anything that I found in him, or who differed from me in any metaphysical definition. If he found in Christ only man's longest Godward reach, or God's longest manward reach, still I may say that we are one in Christ, even though he defines him other than I do.

The world needs from the Church in this coming day a mighty affirmative faith in a God who is abundantly able and willing to save, and not willing that any should perish. Behold the wood and the fires, but where is the lamp for the sacrifice? Behold the material and the machinery and all that goes to the making up of what might be potency in the life of the

Church of Jesus Christ. But now we need fellowship and spiritual power, and a mighty affirmative message.

I have learned a word, osmosis. I thought it was derived from the Latin word bone, but I find it is not. It has another meaning. It is where fluid percolates through where there is no channel. Most civilized thinking is a kind of osmosis. We live in our feelings, and men are saved by passion. We Puritans need to know it, and to avail ourselves of it, and to put a fire in the gospel message for coming days. Channing taught me to emphasize anew the hither side of God, and I rejoice in what I learned from him. Those brave men who preached the Universalist message widened my horizon and gave me a broader hope. I do not hesitate one moment to give thanks for their message. All things are ours — Paul, Cephas, Apollos, Ballou, Channing, Parker, John Robinson, Cotton Mather and the rest of them. We are children of the Pilgrims and heirs of the kingdom of God, and fellow Congregationalists.

The Lord bless you in this great and significant anniversary, and bring us nearer and nearer together, until at no very distant day we shall all be one.

A MESSAGE FROM THE UNITARIAN CHURCH

The Rev. Eugene Rodman Shippen

I rejoice to be with you on this historic anniversary, an event of significance far beyond the circle of Universalism. It is my privilege to bring to you the fraternal greetings and felicitations of the Unitarian body,

pledging you continued cordial co-operation in the task of promoting the cause of liberal Christianity.

Yet, there are historic reasons why I should not be here to-night. A brief mention of these may help us to realize how far we have traveled toward toleration and fellowship.

First, I recall that one of my predecessors in the ministerial line of the Second Church in Boston, none other than Cotton Mather, denounced the Universalism of his day. He is on record as affirming that the opinions of Samuel Gorton were "blasphemous and enormous." Were I a true conformist, holding the faith once delivered to the saints — and sinners — I should now be anathematizing the Rev. John Murray and all his spiritual descendants.

Again, it is historically inappropriate that I am here in that I belong to the school of thought once termed "Socinian" which Mr. Murray viewed, we are told, with special abhorrence. Were the "Father of Universalism" here to-day, unless he has changed his views in heaven, he would frown upon me and my associates — and upon you, too, I doubt not.

Political traditions would also seem to forbid me from giving you greeting. I am a Gloucester taxpayer, and I remember that the tax-payers of Gloucester in 1777 tried their best to run Mr. Murray out of town as an undesirable citizen. Following the lead of these worthy inquisitors, perhaps I ought now to be on the warpath looking for the scalp of Dr. Lee and my neighbor, Mr. Lewis, of Annisquam.

Yes, ladies and gentlemen, I am violating all sorts of precedents, ecclesiastical and civil, in coming here.

But it is in my blood to be a nonconformist, to cast my fortunes with minorities dedicated to unpopular causes. I am at home here. After all, I am really following great precedents in ignoring lesser ones. The historic arguments against my coming here are as nothing compared with the historic arguments in favor. Consider these. Cotton Mather's opposition to Universalism was a by-product of his theology, negligible in the light of his positive virtues. In spite of his witch-hunting, which again was a by-product of his theology, he was a humanitarian far in advance of his times. He fought intemperance, interested himself in the lot of seamen, and, be it recalled to his honor, out of his private purse founded a school for colored children in Boston. In this he was a forerunner of the Universalists and Unitarians, who have ever been ready to emphasize a gospel of good works. I have therefore not wholly broken with the past, appealing to-night from dogmatic Mather to philanthropic Mather, whom I am proud to follow.

John Murray's aversion to Socinianism likewise may be passed over, remembering how bravely he took issue with popular Orthodoxy, a dauntless dissenter whose patience and forbearance under abuse, equaling his courage, command our admiration. Calvinist though he was, he suffered, so to speak, for us, his struggles making our theological path smoother. Imagine Dr. McColleston the subject of an attack similar to that made upon Mr. Murray! Imagine a polemic pamphlet bearing the title (I change only the name), "Dr. McColleston unmasked. In which is shown that his doctrine of universal salvation is inimical to virtue,

and productive of all manner of wickedness, and that Christians of all denominations ought to be on their guard against it." Whatever Mr. Murray might think of my liberal views, I am on his side of the fence, glad to be associated with his followers.

Did I recall a political precedent against my taking part here tonight? Why, even that Gloucester Committee of Safety, which behaved so badly toward Mr. Murray, is to be remembered as composed of political dissenters, American Revolutionists whose patriotism in resisting a German king on the British throne links them with the best spirits of our own day.

Although I am not dependent upon precedents, seeing that it is pure privilege and pleasure to be here, there is inspiration in the thought that the Universalists, from the beginning until now, and the Unitarians likewise, have, according to their lights, been true to the spirit of the Pilgrim Fathers, themselves theological independents and ecclesiastical separatists, the liberals of their day. The Pilgrims' creed has long since been discarded, but in this memorable year, celebrating their tercentenary, it may not be out of place to remind the world that we liberals are direct heirs of their temper and attitude. We, too, are theological independents and ecclesiastical separatists, dissenters and nonconformists. Happily, their spirit has been felt through America, their influence confined to no small group, but it may properly be asked, without reflection upon our brethren of other communions: Who more consistently cherish and continue the great Pilgrim tradition than those of the liberal faith? Who have more ardently believed in a growing revelation, holding with



Richard Billings



Eugene R. Shippen



William E. Barton



Frank Oliver Hall

1

2

3

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7

8

John Robinson that "there is yet more truth and light to break forth from God's holy word?"

Let me here and now consider briefly the principle of separatism which Murray and Channing and the liberals generally have upheld in line with the Pilgrims.

Separatism in religion corresponds to the biological law of differentiation or tendency to variation, Nature being the arch-heretic or dissenter. The lower the form of life the more formless and amorphous. The higher the form the more distinct and individual. At first no parts, no separatism; in time complete specialization. The paw ultimately becomes the hand, each finger having its different function and value. In religion this means that all progress is attained through variation or departure from type. Christianity itself, like all the great world-religions, was a heresy, a variant of the old, a schism. This principle justifies the existence of different churches and denominations. In spite of this there are those who look upon denominations as the bane of Christendom, almost as the denial of Christianity. The existence of a Universalist Church, for example, even as the existence of the two and seventy sects, is a scandal and a reproach from their point of view.

On the contrary, the denominations are the life of Christianity. The Church, like the body, functions in and through its parts. When there was but one Church, when Rome strongly suppressed all individualism, heresy and separatism, then was the dark age of Christianity. When, however, Christianity divided, and Protestantism started on its career of differen-

tiation, sect following sect, that was the beginning of a new and better day. Consciously or unconsciously, America is to-day extolling separatism in celebrating the Pilgrim Separatists.

No, the different Churches came naturally, in obedience to the laws of intellectual and spiritual development. Variety not only is the spice of life, it is the proof of life. There is ample justification for the Universalist Church, as for the Unitarian. Especially creditable indeed is the genesis of your denomination. When the Arminians, Socinians, humanitarians and rationalists of the eighteenth century were, for the most part, dodging the theological issue, keeping silence upon the controversial questions which Channing later had to meet, your spiritual fathers boldly accepted the challenge of a stiff, even cruel, Orthodoxy, and separated themselves from their fellows, with all the hardships and obloquy that entailed. We, the younger Church, younger in this country, at any rate, salute you, our brave elder sister.

Yes, both Churches had and have an excuse for being. Even to-day, when they are so close together that we sometimes don't know which is which, theologically, practically all Unitarians being Universalists, and all Universalists Unitarians—even to-day, I say, there is wisdom in preserving our separate organizations with their different denominational traditions and emphasis. There are exceptional situations, of course, in which division would mean weakness. This we have recognized in practice. But the union of two churches does not always represent doubled

power and influence, as experience has shown. Arithmetic is a poor guide in ecclesiastical affairs.

The emphasis laid to-day upon uniformity, upon standardization, upon the "one church" idea, is as impractical as it is unintelligent in the light of history. Even the cry so often heard, "Forget your differences," is often more amiable than thoughtful. It is our differences, as denominations, as individuals, that give us character, not to say charm. Have small nations no right to exist? Is Poland to be denied her separate life? Did not the world sacrifice blood and treasure to uphold Belgium's integrity? I am tired of the ecclesiastical imperialists with their "one church" idea. Again I say, denominations are not Christianity's scandal. Division is an evil only when the separate parts quarrel. Here then is Christianity's scandal — not the existence of separate churches but the shameful hostility so often witnessed between them.

This brings us face to face with the complemental principle, never to be divorced from separatism. If we are to have denominations, they must agree to disagree. Bigotry, intolerance, and all that we understand by sectarianism, is a flat contradiction of the spirit of Christianity. The eye and the ear and the hand are co-ordinates. Let Universalists and Unitarians, Baptists and Methodists, yes, Catholics and Protestants, respecting each other's differences, live together as brethren. They are but different divisions in the army of God. *Unity in variety* is the key to that true harmony and peace for which the world longs.

In closing I want to tell you of a remarkable thing

that happened in Europe recently, a supreme illustration of fellowship between different factions, of unity in variety.

As some of you may know, the American Unitarians recently sent a committee to Transylvania, formally commissioned to carry sympathy and material relief to the Hungarian Unitarians who are suffering great hardships under the autocratic rule of Rumania. Wonderful the reception accorded the Commission everywhere; but their experience in the town of Dicsozenmarten marks a mile-stone in the history of Christianity. After a public serenade and a crowded meeting in the Unitarian church, representatives of all the religious bodies in the town waited upon the American representatives in the Unitarian parsonage. In the company was the Calvinist minister, who, as the report just received reads, "made a fervent address well calculated to warm our hearts and get him in prison or give him the twenty-five lashes" (a Rumanian punishment). Another to give greeting was the Orthodox Jewish rabbi, ear-curls and all, who welcomed the followers of Christ "in the name of the mother of all Christian religions." And if you can believe it, the Roman Catholic priest thus addressed them: "Through the toleration in religious matters customary for centuries (mark that!) this country was ordained to be the classic ground for tolerance. As a living proof of this law we come here, the representatives of the Roman Catholic congregation. We come to greet you, gentlemen, as sacred pastors of your religion. . . . Take with you the knowledge that the three congregations living here in peace and friendship

are not only the sole forts of our religious life, but also the unique refuge of our nation. Be welcome! God bless you!"

Friends, can free and progressive America duplicate that scene? Is there any such toleration and fellowship in Gloucester or Boston? But for this spirit you and I stand. Murray builded wiser than he knew. Faith in the universal love of God issues inevitably in the universal love of man.

Murray and Channing were not so far apart.

The Universalists and Unitarians, suffering misrepresentation, sometimes ostracism, are more than ready to follow men of all creeds. They are true to Pilgrim tradition in this, true indeed to the spirit of the living Christ. Separatists, we trust we are likewise good Christians.

May the richest blessings of God rest upon your branch of the vine!

THE CLOSING WORD FROM A UNIVERSALIST

The Rev. Frank Oliver Hall, D. D.

We approach the end of a notable occasion in the history of the Universalist Church. The task has been assigned me to pronounce the closing words. These closing words, as they lie in my mind, can be uttered in a sentence. If this occasion is to prove anything but a blare of trumpets and a waving of flags, if the Universalist Church is to justify its continued existence, it must now proceed to translate its philosophy into action.

Out of the past has come into our possession what

seems to me the finest, the fairest, the most inspiring interpretation of religion that has yet been struck out by the mind of man. The miracle of our Church is not in the meeting of John Murray and Thomas Potter, but that out of the untrained minds, and especially out of the uncorrupted hearts of just such commonplace people as these, this splendid Universe Religion was born.

Our Church began as a protest. In this respect it does not differ from most other Churches. Christianity itself was a protest against the intolerance of Judaism. Protestantism was a protest, as its name indicates. Congregationalism was a protest against the ecclesiasticism of the Church of England. The Baptist Church was a protest against the intolerance of Congregationalism in the New World. Unitarianism was a protest against the dogmatism of Orthodoxy. So our Church also began as a protest. Where Unitarianism was a protest of the head, and was born out of the culture of Harvard College, Universalism was a protest of the heart and was born out of the lives of common people.

When John Murray landed at Good Luck the religious atmosphere of America was surcharged with the hideous teaching of Calvin as interpreted by Jonathan Edwards. A sermon that did not arouse terror in the hearts of the congregation by picturing the horrors of everlasting torture was considered weak and impotent. The founders of our Church revolted against this horror. They declared that they would no longer endure to have their children reared in an atmosphere of gloom, terror and despair. And as

that was the prevailing atmosphere of all established churches, they undertook to establish another, which should express eternal hope. Over against the doctrine of everlasting and hopeless misery for the vast majority of mankind they proclaimed the final triumph of righteousness, truth and love in every human soul and in every corner of the universe. Their opponents dubbed this teaching Universalism. The word was first used as an opprobrious epithet, just as the word "Quaker" was used, and "Methodist," just as, indeed, "Christian" was first coined. Like their noble predecessors, Quakers, Methodists, Christians, our fathers accepted their nickname, wore it proudly, and made it one of the honorable titles among those that designate followers of the Nazarene.

But they did not realize, certainly their opponents did not realize, that this title was the largest, the most inclusive, word in the language. They did not dream that by the very title imposed upon them they were impelled to enlarge their thought until it filled the name. John Murray and his associates thought, innocently enough, that they could add the doctrine of Universal Salvation to the Orthodoxy of their time, and that the new cloth would hold in the old garment, the new wine would stay contained in the old bottles.

It is one of the interesting facts of history that when a man sees a new and splendid truth he seldom realizes that its promulgation will necessitate the restatement of all related truths. There was a time when every one believed that the earth is the centre of the universe, that sun, moon and stars revolve around it. Then came a wise man who saw that the sun is the centre

and the earth its satellite. He did not dream that this new truth would necessitate the rewriting of all astronomy, but it did. There was a time when all men believed that the earth is flat. Then came one who saw that the earth is a sphere. He did not dream that his idea would necessitate the rewriting of all geography, but it did. There was a time when every one believed in special creation: God made a horse, a sheep, a whale, and finally a man, as one might carve with a jack-knife animals for a Noah's ark, not omitting Mrs. Noah, Shem, Ham and Japhet. Then came Charles Darwin and saw the truth of evolution, and he did not suppose that he was necessitating the rewriting of all biology, but he did, and every book on biology written before Darwin published "The Origin of Species" is valuable to-day only as a curiosity.

So with our fathers. They did not suppose that in proclaiming the ultimate triumph of justice, truth and love in every human soul, or, as it was called, Universal Salvation, they were necessitating the rewriting of all theology, but they did, and the theology of Jonathan Edwards is so dead to-day that no one pretends to study it unless he is preparing a theme for some college occasion.

But the interesting fact is that, having made one affirmation involving a universal, these fathers of our Church must perforce, and often reluctantly, push on to other universals. Universal Salvation involved the Universal Fatherhood of God. Of course! The Universal Fatherhood of God involved the Universal Brotherhood of Man. Of course! But is it conceivable that a Universal Father would select out of His

universe family a handful of His children, occupying a bit of territory the size of the state of New Hampshire, and reveal Himself exclusively to them while all the other millions of His children were left to struggle along in the dark? No, that is not conceivable. So there must be added Universal Religion, Universal Revelation, Universal Inspiration. And so on, and on, and on, until Universalism has come to mean to-day the philosophy of the Universal, Universe Religion, only a small part of which, but the ultimate implication of which, is Universal Salvation.

Well, as I said a moment ago, that seems to me to be the largest interpretation of religion that has yet been proclaimed. What is larger, what is finer, what is more positive, more inspiring? We want to know, because we would annex it, include it, take it in and make it a part of our Universal philosophy. We do not claim to have any patent right on any truth whatever. Any one is welcome to any idea that has ever been preached from a Universalist pulpit. On the other hand, we do not admit that any other Church has exclusive right to any truth. Show us a truth and we will take it and include it in our big name, as our fathers did many a time and oft. John Murray took possession of the Calvinist doctrine that "before the foundation of the world was laid God did predestine and foreordain men and angels"—only he went Calvin not merely one but several better, and declared that while God was foreordaining, before the foundation of the world, if He were a gentleman, He would have predestined every one to ultimate happiness. Hosea Ballou took possession of the doctrine of Atonement, only he turned it

around and said that the mission of Jesus was, instead of reconciling one angry God to a few wayward men, to reconcile all wayward men everywhere to obey the will of one wise and loving God. He universalized the doctrine of atonement. Up to the time when Channing began to preach the immeasurable value of the human soul, our fathers had not thought much about that. They had been too busy preaching the love of God. As Starr King said, "Universalists believed that God is too good to damn people; and Unitarians believed that man is too good to be damned." But when the Unitarians declaimed that very loud and very eloquently, our fathers said, "That is true also, and being true it belongs to us," so they captured it and made it a part of their philosophy. We propose to go right on doing the same thing. We give fair warning to any and every sect and religion on earth, whether it call itself Christian, Buddhist, Parsee or Pagan, we give warning to Unitarians, Congregationalists, Christian Scientists, Theosophists and Bahaists, that we propose to jump every claim that they stake out, if we think it contains gold.

"He drew a circle that shut me out,
Sceptic, infidel, a thing to flout;
But love and I had the wit to win,
We drew a circle that took him in."

We propose to make our circle as wide as the universe, as large as human thought, commensurate with the word Universal.

But there is one universal which must not be left out, or we have left all out. Murray and his successors

had their task in developing a positive and inspiring philosophy of life. They did that, and we, their heirs, are vastly richer for this splendid inheritance. We owe them a great debt. The only way we can pay that debt is to receive their philosophy of life and make it live by living it. A religion that does not register itself in service is sounding brass and a tinkling cymbal.

The crowning word of our philosophy, just as the crowning word of the religion of Jesus, spells "Service."

Universalism in America began with the humblest kind of service. We see Thomas Potter cleaning fish, exactly as Peter, James and John had cleaned fish on the shores of Galilee eighteen centuries before. He served the needs of his household. He served the passing strangers, and entertained an angel unawares. John Murray began his ministry in America by serving the needs of his sailor comrades, providing them with food. A little later we find him serving as a farm laborer in the fields of Thomas Potter. Some months later we find him serving his adopted country as chaplain in her revolutionary army. Still later we find him organizing a Red Cross society, a century before the name was coined, for the relief of the starving fishermen of the town of Gloucester, collecting money, buying food and distributing it. Later still we find him serving the nation and all future generations by waging a splendid fight for religious liberty, in which contest it is said he had the sympathy and support of that great servant of humanity, Thomas Jefferson.

Thus our history began. Murray preached the fatherhood of God, and practiced it. He proclaimed

the brotherhood of man, and lived it. He was great not merely because he saw and uttered a great truth. He was great by the standard of Jesus: he was the servant of his fellowmen.

The supreme need of our time is not saner theology, not finer philosophy, but the recognition of Jesus' standard of greatness: Service.

The supreme need is not for more knowledge, or more power, or more wealth. Already we know enough so that life could be made a blessing and not a curse for every human being on the planet. We know enough about agriculture so that there need not be a single child on earth without his daily bread. We know enough about manufacture so that every one could be clothed against the cold. We know enough about steam, electricity, the power of coal, water, wind, so that no one need be overworked. We know enough about medicine, surgery, the science of right living, so that sickness might be abolished and old age made happy instead of miserable. We know enough about heredity, environment, physiology and psychology so that crime could be eliminated, poverty abolished and more progress made toward the millennium in the next half century than has been made since man first appeared upon the globe. The trouble is not that we do not know. The trouble is that we do not do. The trouble is that we do not seek first the kingdom of God and His righteousness, but each one is intent upon grabbing more than his share, so that the race resembles a huge pack of maddened dogs, tearing each other over a dirty bone.

We thought, poor fools, that the world was to be

Christianized through war. We dreamed that men would come to love each other as brothers by killing each other like vermin. How often we heard it said that the men would return from wallowing in trenches, poisoning each other with gases, blowing each other to fragments with shrapnel, clubbing each others' brains out, in love with each other forevermore. How often it was preached that farmers would henceforth raise their wheat not for dollars but to feed suffering humanity, that ship-builders would construct vessels for the sake of carrying the farmers' wheat to the dying children of earth, that men would build and manage railroads for humanity's sake. Our politics were to be purified, patriotism was to be stimulated, the love of God and the love of man was to be inspired, by a world war.

And we have experienced what we ought to have foreseen. Never a time when human life was so cheap; never a time when crime was so rampant; never a time when the strong were more intent upon enslaving the weak to make the weak serve them; never a time when men were so greedily grabbing all they can lay their hands upon; never a time when the love of money, which is the root of all kinds of evil, was so intense as at the present moment.

Our mission now is as plain as daylight. We must preach our philosophy of Universal Brotherhood so loudly, so persistently, so eloquently that it must be heeded by the nations of the earth until they beat their swords into plowshares, their spears into pruning hooks, and learn war no more. We must make our philosophy heard by the Steel Trust so that this giant

enterprise shall be organized not for the enrichment of the few, not in order that multitudes of working men shall toil twelve hours a day and live in shanties that other men may live in palaces, but so men may work reasonable hours and live like human beings. We must preach our philosophy so loud that the Meat Trust shall conceive it to be the business of those in power, not to exact the last penny from the thin hands of hungry women and children, but to so organize their business that all human beings everywhere, for the first time in human history, shall have enough to eat. We must preach our philosophy so loud that organized labor will cease to talk about "class consciousness" and begin to possess human conscience, realizing that we are all one body in Christ and severally members one of another, that where one member suffers, all suffer, and where one member rejoices all should rejoice.

Men and women, our mission is not ended. It has only begun. We have our inspiring philosophy of life; we have a noble constituency of men and women who have been inspired by it; we have our message to preach, our work to do.

Good news! Listen! God loves you. But He loves the man beside you just as much as He loves you. He loves the Chinese baby as much as He loves your auburn-haired, blue-eyed offspring. He loves "niggers" as much as He loves those whose skins are white. He hates cruelty and lust and greed in an Anglo-Saxon as much as He hates lust and cruelty and greed in an African or a Japanese.

Good news! Listen! God so loved the world that

He gave His only begotten son that whosoever believeth in him should not perish but have satisfying life. But that "whosoever" includes not merely Englishmen, Americans, Frenchmen; it includes Russians, Austrians, Germans, Turks. Christ died for these as well as for you, that they also might have satisfying life.

Good news! Listen! It is God's purpose to bring all humanity into harmony with His divine will. Some time, somewhere, God being God, this purpose will be achieved. But whenever and wherever this shall come to pass it will be accomplished through the strenuous and self-sacrificing efforts of those who believe the religion of Jesus of Nazareth: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and *thou shalt love thy neighbor as thyself.*" Let no man dare call himself by the sacred name of the Master who leaves out the second half of his commandment.

Good news! Listen! The Kingdom of Heaven is at hand. It is not far away. You may reach out and grasp it, to-day, now, here. Happiness is yours for the taking, Power is yours for the grasping. Greatness is yours for the acting. And the secret of happiness, the secret of power, the secret of greatness, is Service.

He that would be happy among you, he that would be powerful among you, he that would be great among you, let him be your servant, and he that would be greatest, let him be servant of all. "As I have washed your feet, so ought ye to wash one another's feet."

APPENDIX

UNIVERSALIST HISTORICAL SOCIETY

The first of the stations planned to mark the 150th anniversary of John Murray's arrival in America was held May 25 in Boston, where he spent the last twenty-two years of his life. At the Seamen's Bethel, on the site of the two-story wooden meeting-house where Murray preached, at the corner of Bennet and Hanover streets, the annual meeting of the Universalist Historical Society was held.

After prayer by the Rev. Charles Conklin, D. D., and hymns sung by the large audience with Mr. Murray F. Hall of the Charlestown Universalist Church presiding at the organ, President Hosea S. Ballou conducted the business of the meeting and, after a brief introduction, presented the following speakers: The Rev. Frank O. Hall, D. D., subject, "John Murray and the Murray Lectureship," and Charles Wendell Townsend, M.D., of Boston, on his ancestor and Murray's co-worker, Mr. Shippie Townsend (1722-1798), delegate from the Boston Society to the earliest Universalist Convention at Oxford, Mass. A poem by Dr. Henry N. Dodge of New Jersey was read by the secretary-elect, the Rev. Warren Ballou Brigham. The Rev. Lee McColester, D. D., the librarian, the Rev. Anson Titus and the Rev. John Clarence Lee, D. D., spoke briefly.

At the meeting at Good Luck, N. J., Aug. 18, in the Thomas Potter meeting-house at 3 P. M., President Hosea S. Ballou presided. The Rev. R. L. Brooks of Texas offered prayer. The Rev. F. A. Bisbee, D. D., then spoke

of his visit to the home of DeBenneville, the apostle of Universalism in Pennsylvania before Murray and Winchester. Mrs. W. H. McGlauflin of Pennsylvania contributed two songs to the programme. "Two Men of Good Luck," a critical estimate by Dr. Henry N. Dodge of New Jersey of Thomas Potter and John Murray, was read by the Rev. Harry Adams Hersey of Indiana. The Rev. W. H. McGlauflin, D. D., spoke, in conclusion, on Murray's life prior to his settlement at Gloucester, and in particular helped to visualize Murray's relations with the unlettered farmer-fisherman of Good Luck. Potter's house and souvenirs there were inspected at the close of the "Field Meeting."

Another meeting was held in the Sargent-Murray-Gilman House at Gloucester August 28. President Hosea S. Ballou presided. The Rev. Frank W. Whippen of New Hampshire offered prayer. The Rev. Sullivan H. McColleston, D. D., spoke delightfully in reminiscent vein of the Fathers of our Church. Mrs. Winthrop Sargent read "An Extract from the Journal of Susan Lear" (daughter of George Washington's private secretary), giving her impressions three generations ago of the house where the meeting was held. A paper by the Rev. Levi M. Powers, D. D., of Washington then revealed John Murray's humorous side. The Rev. Anson Titus of Massachusetts spoke on Whitefield and Rely, and Murray as influenced by them. "Two Men of Good Luck," by Dr. Henry N. Dodge of New Jersey, read by the Rev. Harry Adams Hersey, completed the programme.

RESOLUTIONS ADOPTED BY THE BOARD OF TRUSTEES

The Trustees of the Universalist General Convention, assembled in special session at Gloucester, wish to record and express their appreciation of the splendid and heroic efforts of the Gloucester Parish to make this Jubilee celebration a success. We have found on every hand the evidences of the most thoughtful and devoted care for the manifold details which the celebration entailed, and of the broad and generous lines which their plans and arrangements revealed. These plans are perfect in design and their execution in all their minutest details have excited our admiration. They demonstrate the vast amount of loving and faithful work carried on by the various committees having the matter in charge. The wants and comfort of the multitudes of guests have been most admirably foreseen and provided for. Nothing has been left undone to make a complete and beautiful setting for our meetings, one comparable in every way to the well-nigh incomparable beauty of natural scenery which serves as a framework for this impressive picture.

We, therefore, extend to the Gloucester parish in general, to its pastor, Dr. Lee, to all its committees and individual workers, and the Press of Gloucester, our heartiest thanks for their devoted services, the splendid results of which have never been surpassed on like occasions. We also thank the city of Gloucester and all its citizens for their most generous hospitality. All have contributed to making this historic celebration memorable in our annals and have enhanced this beautiful shrine of Universalism to every Universalist heart.

We direct that this resolution be spread upon our records and copies sent to the Gloucester church and the Mayor of the City.

RESOLUTION VOTED AT PROVINCETOWN,
MASS., AUG. 22, 1920

WHEREAS, The Mayflower and Murray Pilgrimages are akin in their spiritual and democratic significance; and

WHEREAS, The Tercentenary of the Pilgrimage at Provincetown and Plymouth and the 150th Anniversary of John Murray at Good Luck and Gloucester are being celebrated this same year:

Therefore, be it Resolved, That the Provincetown Mayflower-Murray Celebration congratulate all the societies celebrating these great liberal religious movements;

That we express our sense of common gratitude for what the liberal past has done to make our own time more glad and alive with the greater freedom and the larger faith; and

That we specially send greetings to the great Gloucester Anniversary Meetings and felicitate the Denominational Gathering of Universalists there assembled on its observance of Liberty Regained, Democracy Revived, and Religion Renewed.

CHARLES H. PENNOYER, *President*.

SARAH M. COBB, *Secretary*.

Barnstable Association of Universalists.

THE EXACT DATE SEPT. 30, 1770-1920

On September 30, a party of Universalists gathered at Good Luck to observe the exact anniversary of the preaching of the first Universalist sermon in America by John Murray in the meeting-house of Thomas Potter. Appropriate services were held, participated in by President E. M. Waller and Field Secretary C. E. Petty, of the Murray Grove Association, the Rev. Herbert E. Benton, the Rev. Clinton Scott of Philadelphia, who preached the

sermon, and Mr. James B. Macneal of Baltimore, who was present at Gloucester in 1870. Among the "laity" present, two children, one ten and the other thirteen, of the Gabell family of Philadelphia, were expected to "carry the torch" on to the Celebration of 1970.

LIST OF MINISTERS REGISTERED AT GLOUCESTER CELEBRATION

John Coleman Adams	Alfred J. Cardall
James F. Albion	Weston A. Cate
Charles A. Alden	Alfred S. Cole
John Murray Atwood	Osgood G. Colegrove
Dwight A. Ball	Abram Conklin
George C. Baner	Leroy W. Coons
Edward M. Barney	Clarence J. Cowing
A. Eugene Bartlett	Ray D. Cranmer
Frank E. Barton	H. L. Crumpton
Herbert E. Benton	Henry I. Cushman
Frank H. Billington	Myron L. Cutler
Frederick A. Bisbee	Fred A. Dillingham
Francis B. Bishop	Rufus H. Dix
Vernon E. Blagbrough	Edward C. Downey
Arthur A. Blair	A. Gertrude Earle
George C. Boorn	Clarence L. Eaton
Ada C. Bowles	E. Dean Ellenwood
Asa M. Bradley	Clarence B. Etsler
Mary E. Bradley	Roger F. Etz
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